

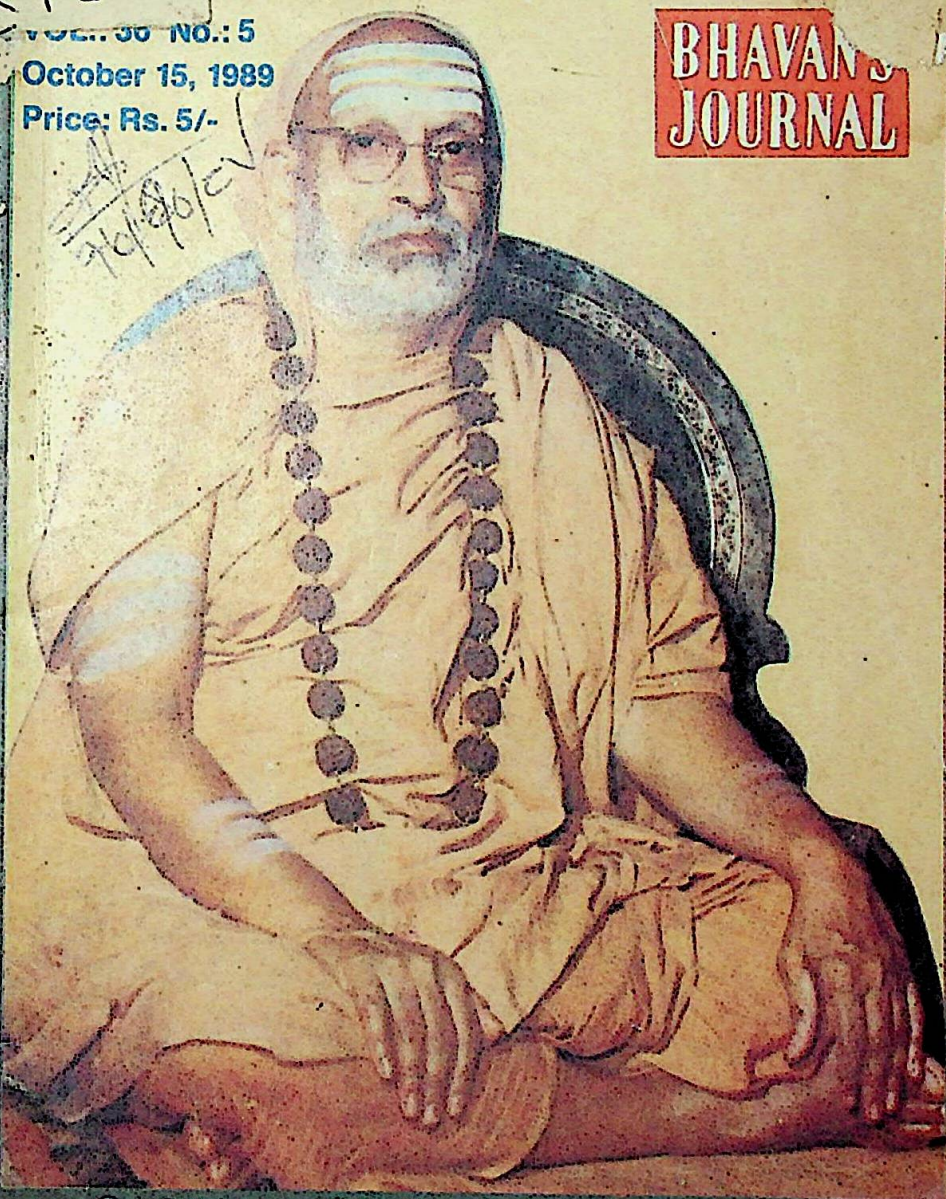
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आ नो भद्राः क्रतवो यन्तु दिश्वतः ।
 Let noble thoughts come to us from every side
 — Rigveda, 1-89-i



Prayer

घण्टाशूलहलानि शङ्खमुसले चक्रं धनुः सायकं
 हस्ताब्जैर्दधतीं घनान्तविलसच्छीतांशुतुल्यप्रभाम् ।
 गौरीदेहसमुद्भवां त्रिजगतामाधारभूतां महापूर्वामत्र
 सरस्वतीमनु भजे शुम्भादिदैत्यादिनीम् ॥

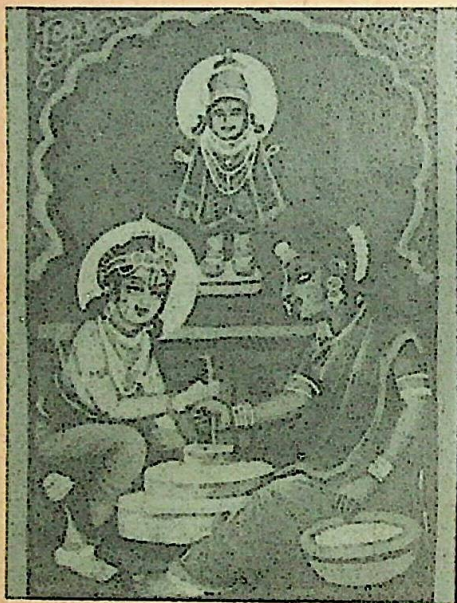
I meditate on the incomparable Mahasaraswati who holds in her (eight) lotus-like hands bell, trident, plough, conch, mace, discus, bow and arrow; who is effulgent like the moon shining at the fringe of a cloud, who is the destroyer of Shumba and other asuras, who issued forth from Parvati's body and is the substratum of the three worlds.

— Devi Mahatmya

Divine Integrators—22

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

*Whenever there is a decline of
righteousness and rise of unrighteousness,
O Bharata (Arjuna), I body Myself forth.*



SANT JANABAI

(13th Century AD)

Janabai who was born in
Maharashtra about 700 years ago
has an abiding place among the

women saints of India.

Adi Sankara Bhagavatpada in
his celebrated "Bhaja Govindam".

also known "Mohamudgaram", prescribes Satsanga, contact with the godly and the good, as the first step in the ladder leading to Jivanmukti or liberation while living.

The greatest blessing in the life of Janabai, who was a lowly servant maid in the house of Damasheti, the father of Sant Namdev, was the opportunity she got in serving great saints like Nivrittinatha and Jnaneswara, apart from serving Namdev himself whose abhangs filled her heart with a deep yearning for the darshan of Panduranga Vithala.

She was born in the village Gargakhed by the side of the sacred Godavari as the daughter of one Dama. The father had a dream in which he was directed by the Lord to send Janabai to serve in the house of Damasheti.

While winnowing the corn, grinding the grains, washing the clothes, scouring the pots or sweeping the floor she went on singing the glories of Vithala.

So intense was her yearning and incessant her prayers that she had a vision of Vithala and began to

feel His presence by her side always. Vithala also helped her in the performance of such arduous tasks as turning the grinding stone or drawing water from the well.

Every moment of her life was spent in the company of the Lord and every act of hers dedicated to Him and she sang of her experience in ecstatic terms.

Once her faith was put to a severe test when she was accused of stealing Vithala's ornaments which were traced to her room. She was found guilty and was sentenced to death on the spear. But to the utter amazement of the thousands who had assembled to witness the execution, the spear could not pierce her body and it melted away into water.

The sainthood of Janabai was instantly recognized and proclaimed.

Janabai's Abhangs, couched in sweet and simple language, are a favourite of all Vithala devotees, especially children, even to this day.

Sponsored by "Indramani Mandelja Parmarth Kosh"



Jagadguru Abhinava Vidya Teertha Mahasannidhanam

S. Ramakrishnan

ADI Sankara Bhagavatpada in his Brahma Sutra Bhashya says: "Liberated souls are now and then commissioned by the Supreme Ishwara to work for the welfare of the world even after liberation has been secured by them".

His Holiness Jagadguru Sri Abhinava Vidya Teertha Mahasannidhanam, the 35th Acharya of Sringeri Sri Sarada Peetham, who attained Mahasamadhi on September 21, 1989, Guruvar, Thursday, Saptami, was one such liberated soul. He was one of the outstanding and popular Moral Monarchs of Modern India.



Mahasannidhanam

It is significant that it was a famed Jeevanmukta, His Holiness Jagadguru Shri Chandrasekhara Bharati, who chose Shri Abhinava Vidya Teertha as his successor to the Sarada Peetham in the illustrious and unbroken Guru Parampara of Shri Adi Sankaracharya from October 16, 1954.

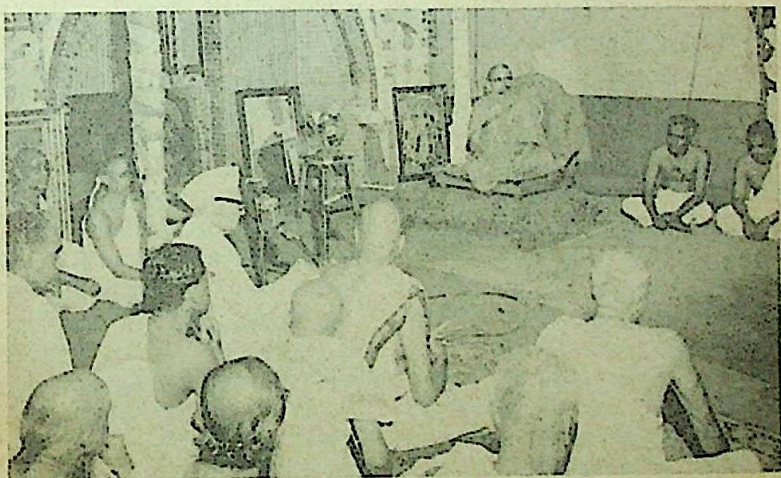
His ministry lasted for 35 long and eventful years, during which he also chose his successor on November 11, 1974, Shri Sitarama Anjaneyulu with the 'Deeksha' name, Bharati Teertha.

In the dehatyaga of Mahasannidhanam, the country has lost a living symbol of Sanatana Dharma and the Bharatiya Vidya Bhavan, a very great Patron Saint.

Right from the days of Kulapati Munshi, the ever-gracious Mahasannidhanam had taken a loving interest in the welfare and progress of the Bhavan and its multifarious activities.

The Jagadguru's first visit to the Bhavan in Bombay was in October 1967, when he was personally welcomed by Kulapati Munshi, and the last visit was on July 2, 1989 when the Bangalore Kendra of the Bhavan arranged a live presentation of the **Songs of Sankara**, brought out as a cassette by the Bhavan.

So pleased was Mahasannidhanam that he recorded a Benediction, which ended with these prophetic words:



1967 — Mahasannidhanam with Kulapati Munshi and others in Bombay

"It is heartening to note that the Bharatiya Vidya Bhavan is releasing a cassette containing selections from the works of Adi Sankara. We bless the release and feel that each one of us should remember the following verse of Shankara:

'O Lord, Let me possess humility; let me shun 'avinaya' (arrogance); let my mind rest firmly on you; let me not be mired by desires; let me be compassionate. Without your gracious blessings how can I get liberated from this ocean of Samsara? I beseech you to bless me."

The Acharya, who was an embodiment of all these virtues, had spent even the last day of his life in the service of God and man.

A large number of devotees had received the blessings of Mahasannidhanam at Narasimhavanam in Sringeri, an hour before he cast off his mortal vestment.

Though an advaitin by training, Mahasannidhanam always emphasised the sweetness of bhakti in a language understandable to the masses and punctiliously performed the worship of Ratna-garbha Ganapati and Sarada—Chandramouleeshwara, setting a perfect example for others.

Many are the Anugraha

Bhashanas he has given, interspersed with illustrations drawn from daily life, on the Bhakti theme and the title of a special article he contributed for the Bhavan's Journal Annual Number in 1970 is "Some Thoughts on Bhakti."

II

His Holiness was born on the auspicious Diwali Day on November 13, 1917, under the constellation Swati in a Telugu family of Bangalore known as Kaippus. He was the eldest son of Kaippu Rama Sastry and Lakshmi Ammal. He was named Srinivasan. He had his early schooling in Bangalore up to the secondary stage. Even as a boy, he had an extraordinary fondness for Bhajan, Pooja and Scriptural studies.

The illustrious Jagadguru Sri Chandrasekhara Bhatari, the 34th Acharya of Sringeri, spotted Srinivasan, took him under his wings, and gave him Sanyasa Deeksha at the age of 14, on May 22, 1931, with the Deeksha name Abhinava Vidya Teertha.

For more than 22 years the young Swami was trained by His Holiness Sri Chandrasekhara Bharati till his Videha Mukti in 1954.

A master of Sanskrit, Mahasannidhanam acquired command



H. H. Sri Chandrasekhara Bharati

over Hindi, Telugu, Kannada and Tamil. By his tapas, scholarship, far-sightedness, compassion, simplicity and moral earnestness he won the hearts of thousands and thousands all over India.

During his spiritual ministry, Mahasannidhanam undertook several Vijaya Yatras. The first one began on March 14, 1956. For six years, he extensively toured South India, covering various States.

During his Chaturmasya in Madras. His Holiness conferred the title of **Rashtra Ratnam** on Rashtrapati Dr. Rajendra Prasad, who specially went to Madras to offer his obeisance to Mahasannidhanam.

The second, four-year **Vijaya Yatra** from 1964 took Mahasannidhanam to Delhi, Hardwar, Rishikesh, Badrinath and Kedarnath and Nepal. At Nepal, where the Jagadguru performed Mahashivarathri pooja in 1967, he was accorded a Royal reception by King Mahendra and his Queen.

After touring extensively North India and halting at Varanasi, Calcutta, Baroda, Bombay and Poona, the Jagadguru and his retinue returned to Sringeri in March 1968 and performed **Koti Archana** to Sri Saradamba on a grand scale.

The third **Vijaya Yatra** in 1969 was of a short duration. The fourth one, which began in January 1971, took His Holiness to many places in Tamil Nadu.

The Jagadguru along with his Sishya Swami, left Sringeri in January 1975 for Rameshwaram to perform the Kumbhabhishekam of the renovated temple of Lord Ramanatha and Goddess Parvata Vardhini. The Kumbhabhishekam was performed by His Holiness on February 5, 1975.

The sixth all-India **Vijaya Yatra** was historic. The Jagadguru performed **Annapoorna Pratishtha Kumbhabhishekam** at Varanasi on January 24, 1977 in the presence of the Sankaracharya of Govardhana

Peetha Sri Niranjandēva Teertha Swamiji.

A unique event took place at Sringeri on May 1, 1979—Sankara Jayanti day, when, for the first time in history, the Jagadgurus of Sringeri, Dwaraka, Puri and Badari assembled together.

The Silver Jubilee celebrations of the Pattabhishekam of Mahasannidhanam began at Sringeri on October 1, 1979, with **Atirudra Mahayagna** and **Sata Chandi Homa**.

The city of Bombay and the suburbs had the rare good fortune of the presence of Mahasannidhanam and Sri Bharati Teertha Swami for 42 days from March 21 to May 2, 1982. His Holiness visited many cultural, religious, social and educational institutions.

III

The Bharatiya Vidya Bhavan, Bombay, was privileged to be the spiritual abode of the Sringeri Jagadgurus for two memorable days—April 7 and 8, 1982.

A two-day **Vidvat Sadas** at which more than 50 scholars from all over India matched their skill in diverse subjects such as **Mīmāṃsā**, **Logic** and **Grammar**, **Sharada-Chandramouleeswara Pooja** at Bhavan's Gita Mandir, and a public recep-

tion to their Holinesses at which the Bhavan did itself the honour of presenting a **Tamra Patra** to Mahasannidhanam were the highlights.

The Jagadguru was deeply moved when he released a special edition of Bhavan's book **Our Duty** containing the teachings of H.H. Chandrasekhara Bharati, his Guru.

The **Vidvat Sadas** brought back to mind the heyday of Sanskrit when it was a living, vibrant language. While the assembled audience marvelled at the thrustful eloquence of the junior Acharya, one could hear the mellowed sweetness of the senior Acharya who was particularly kind to some of the more aggressive participants.

True to the tradition of the Bhavan, the public reception, held on April 8, provided an occasion for the Jagadgurus, the finest exemplars of **Sanatana Dharma**, to be felicitated by eminent men belonging to various religions including Islam, Christianity and Zoroastrianism.

In the **Tamra patra**, mounted on an ornate frame and presented to Mahasannidhanam, the Bhavan sought the blessings of the Acharya for carrying forward its mission of recapturing the fundamental values of Indian Culture in a

॥ स्वागतम् ते जगद्गुरो ॥

ॐ

श्री गुरुभ्यो नमः

श्रीमतां पुण्यपादानां श्रीजगद्गुरुणां श्रीमत्परमहंसपरमहंसराजकाचार्यैः आदि विरुतमहितानां
आचार्यैः पूर्णो दक्षिणाम्नाय श्रीशृङ्गेरीशारदापीठाधीश्वराणां
महाराशिधानानां श्रीमदभिनवविद्यातीर्थमहास्वामिनां तत्कृतकमलसंज्ञातानां
शारीरीतीर्थस्वामिनां च चरणारविन्देषु अंशेषु पुनर्नगरस्यैः
सर्वेषु भवन्कालेज् अघ्यापकाः अन्तेवासिजनैश्च सादरं सप्रमाणं समर्पितं ।

॥ स्वागतबन्धनोपचारपत्रिका ॥

गृहविषं भाग्येयमस्माकं यत् आधिकं करमप्यन्तराष्ट्राचार्यैः प्रतिगृहीतम् । तत्र भवन्तः भारतवर्षीयपात्राणां
अमृत्युं शिष्यजनानुपेक्षितं स्वपात्रजता इत्थं श्रेष्ठं पवित्रीकृतं अन्तेवासिप्रार्थनां सत्करीकृतं च अंशेषु पुनर्नगरं सर्वेषु
समस्त्य श्रीरामनगरादिविधेयं अर्पयिष्येति इति ।

आधिकं करमप्यापि भवन्तोऽपि नेपातवैशाख्ययमं कृतवन्तः सन् । तथैव पुनर्नगरदेशं वाटिका अनेक भवन्-
जनाम् तत्तद्वैसीय चाद्याया ऐष्यमापिपुनर्नगरैः भाग्युमेः वैशान्तस्यविषयान् साधारण्यं भवनामपि सुखीयाय
मुष्माकमुपदेश भावनामि सरसप्रकारेण व्यपस्थाप्य अनुगृहीतवन्तः । इत्थं कस्याः नेपात्माकमाचार्याणां दर्शनार्थकतः
अथ श्रान्तः । गुरुतर्जनं परमपात्रं कन्यास्तार्थकरं च करोति । यत्तु रात्र्यापमयेन शृङ्गेरी दक्षिणाम्नाय शारदा पीठं
विराजतेतानाम् कारभवात् । एकमस्माकं आचार्यकराचार्याः अथैव इत्यस्यवर्षि अमृत्युवत् । द्वितीयं गुरुपुत्राः
चोपन्युक्तः गुरुः अस्मिन् पीठे आसन् । अविच्छिन्न परंपरा इति कृत्यम् । “महासन्निधानमिति” प्रियतमैः
आहूयमानाः भवन्तः सर्वेऽपि दर्शनसुखस्य कारकमात्रेण शिष्याणां कष्टान् दुरीकृत्य तान् विशेषतः संरक्षन्ति ।
मुन्यन्यदुपहृतः श्री श्री शारीरीतीर्थं यतिप्रवराः सात्र्ये धर्मरक्षणे सर्वेषु अमृत्यु पुनरेव स्वगुरुवरं पदसिन्धेयं अनुसरन्ति ।
अस्माकं गुरुसत्नी सर्वेषां शिष्यकुमारपिब गुरुयते । अस्मान् सर्वान् सर्वेषु इतर श्रेष्ठ शिष्यान् समागत्यवर्णनार्थं
शोधयन्तः महतीं लोकोपकृतिमाप्तवन्ति । अस्मिन् समये भवतां अनुगृह्यन्प्रभावयेन अन्तेवासिपरस्मान् सर्वान्
पूर्वाधिकं सन्मार्थं सत्कार्यं सत्संयमवर्तिष्युं ज्ञातोः अनुगृह्यन् इति श्राव्यमानो वरः ।

स्वागतं स्वागतं कुत्सापसमिती विचारं दूक । पुनः पुनः गनस्तुत्य सिद्धान्तो वयम् ।

अंशे

भवन् कालेज् अघ्यापकाः
अंशेरी शिष्यजनाः
भवन्जनाय ।

१५-४-१९८१

Text of the Citation Inscribed in the Tamrapatra in Sanskrit and English.



His Holiness

Jagadguru Sri Abhinava Vidyateertha Swaminah Sankaracharya of Sringeri Sarada Peetham

In the name of the Sanatana Dharma, the eternal and ageless Way of Life, envisioned by the Seers of India in their transcendental wisdom—

In the name of the paramount values of Bharatiya Vidya, the three-fold aspects of which are *Satyam*, *Shivam* and *Sundaram*, expressed through *Shraddha*, *Samyama* and *Samarpana*:

We heartily welcome you as a dynamic exemplar of India's age-old yet ever-new spiritual wisdom and as an authentic exponent of Bharatiya Vidya;

We hail you as the worthy disciple of that peerless Jeevanmuktha, Sri Chandrasekhara Bharati Swaminah, who trained you for 24 long years prior to your formal ascension as the Dakshinamnaya Peethadhipati in 1954, just as you chose in 1974 your successor in Sri Bharati Teertha Swaminah—who is with us today—and are training him since then;

We adore you as the preserver, protector and propagator of Dharma in its manifold and all-comprehensive aspects, in the tradition of Paramaguru Adi Sankaracharya by ministering to the spiritual needs of all who seek your guidance irrespective of caste, creed or region whereby comes your title "Jagadguru";

We venerate you as one of the most illustrious and authentic representatives of the world's oldest Spiritual Order—Sannyasa Parampara—dating back to the Vedic times, and as the 35th Pontiff of the Sringeri Sarada Peetha with its unbroken Acharya Parampara dating back to more than a 1000 years beginning with Sri Sureshwaracharya, the foremost disciple of Adi Sankara Bhagavadpada;

We, the members of the Bhavan's far-flung family, are pledged to recapture the fundamental values of India's culture in a form suited to the changing conditions, cutting across political, religious and socio-economic barriers. In a world threatening to fall to pieces under the impact of an amoral technological explosion, we prayerfully seek your blessings for carrying forward the mission of India in an attitude of *Iswara Pranidhana*.

Annamayy M. K. K.

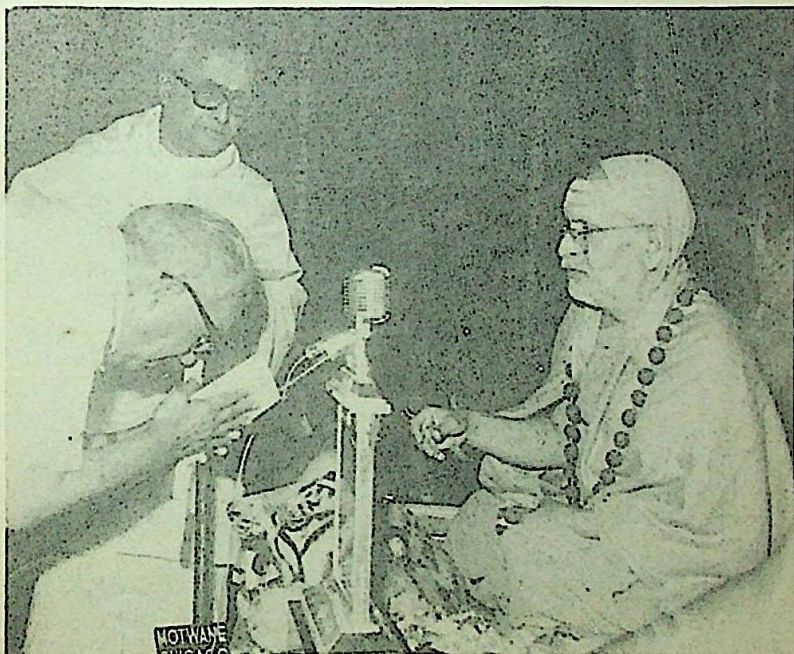
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Saka Era : 1904, Chaitra Shukla Poornima

PRESIDENT
BHARATIYA VIDYA BHAVAN
BOMB

form suited to the changing conditions, cutting across political, religious and socio-economic barriers.

In his benediction, His Holiness touched on many topics. He was particularly happy about the growth and development of the Bhavan over the years. He said: "I have observed one thing. Fourteen years ago, I visited Bombay. I visited this very Bharatiya Vidya

Bhavan then. I see a great difference between that Vidya Bhavan and today's Vidya Bhavan. The Bhavan has expanded and its activities have increased too. Through the Bhavan's efforts, people have come to have faith in our ancient culture. People gather here eagerly to listen to great exponents of culture and religion. I did not observe this thing in the past.



Justice Tekchand paying obeisance to Mahasannidhanam soon after the presentation of Tamrapatra to the Acharya in Bombay on April 8, 1982. Looking on is Sri S. Ramakrishnan.



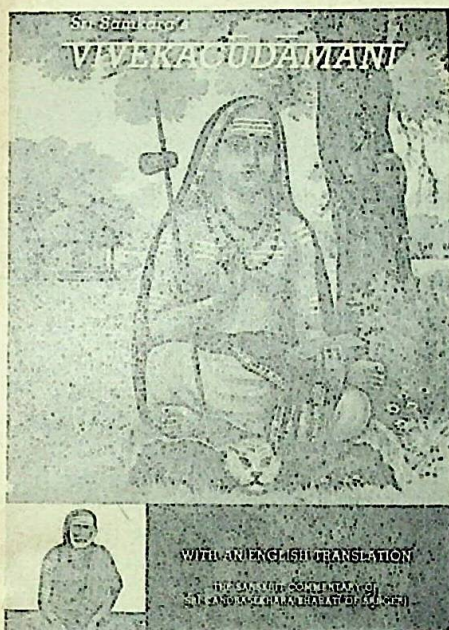
Mahasannidhanam having a word with Shri C. Subramaniam, Shri S. Ramakrishnan, Shri Charandas Megji and others at the end of the public reception held in Bhavan in 1982. Shri Bharati Teertha Swami looks on.

"I am very happy to see a large number of people taking interest in the activities of the Bhavan. The office-bearers discharge their duties with great love and faith. They are rendering a selfless service. I pray to the Almighty Lord to bestow His blessings on these people, that the Bhavan's impact will spread still further and all their aspirations fulfilled."

It was during the 1982 visit of Mahasannidhanam and Sri Sannidhanam to Bombay that the holy Sankalpa was made to raise a Sarada temple in the spacious compound of the Junna Hanuman Mandir in Chembur—the first

Sarada temple in Bombay famed for its Mahalakshmi temple. Thanks to the dedicated and tireless efforts of Shri T. S. Natarajan, President of the Sarada Seva Samiti, and others, this temple is nearing completion and the Bombay devotees were looking forward to a visit of Mahasannidhanam to declare open the shrine.

On May 27, 1982 His Holiness installed Sri Swaroopananda Saraswati Maharaj as Sankaracharya of Dwaraka Peetha. Dwaraka gave a magnificent reception to the Acharya.



Cover page of "Vivekachudamani" published by the Bhavan

IV

Among the prestigious publications of the Bhavan is the English translation of the peerless Sanskrit commentary of Jagadguru Chandrasekhara Bharati on Adi Sankara's **Vivekachudamani**. It was Mahasannidhanam who graciously gave permission to the Bhavan to publish the English version by Prof. P. Sankaranarayanan. The book is now in its third edition and is in constant demand



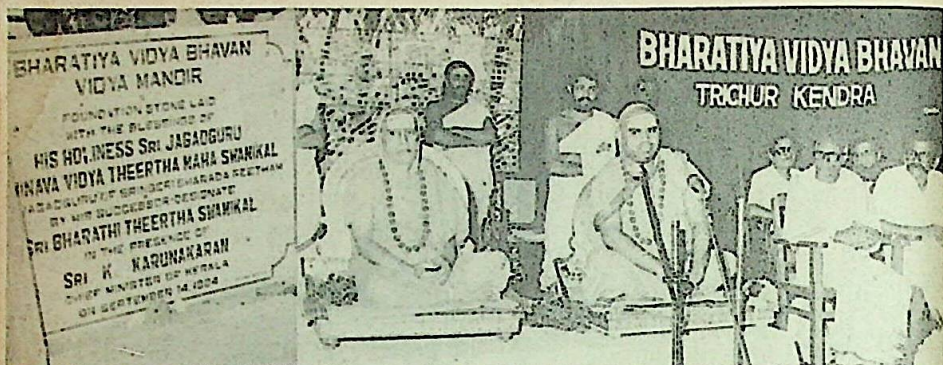
Prof. P. Sankaranarayanan

in India and abroad.

Mahasannidhanam and Shri Sannidhanam have graced many of the Kendras of the Bhavan. The Foundation Stone of the Trichur Kendra's Vidya Mandir was laid on September 14, 1984 by Shri Sannidhanam with the blessings of Mahasannidhanam.

V

It is said that when the great lights that illumine man's spiritual path go out, the world becomes visibly darker. But this is only a manner of saying, and it reflects the sadness in our heart at the loss of a great gurudeva. Their words,



Mahasannidhanam and Sri Bharati Teertha Swami at Bhavan's Trichur Kendra when the foundation stone of the Kendra's Vidya Mandir was laid on September 14, 1984.

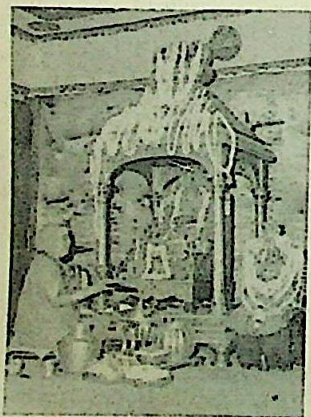
which have an undying quality, come to us as balm to our soul.

The Mahasannidhanam was a peerless preceptor who spoke direct to the people in plain language what we should aim at in our mortal life individually and what we should do as members of

society. He could discern our frailties, our faults and our inclinations towards comfort and ease. As one who had the Brahmanubhava of the Advaitin, he, no doubt, propagated the message of Advaita Vedanta. But he would be content if the majority of us are devoted to God with a mind as pure as a lake without algae. Devotion to God, he always stressed, should remain as an eternal lamp—*akhanda jyoti*—in our hearts.

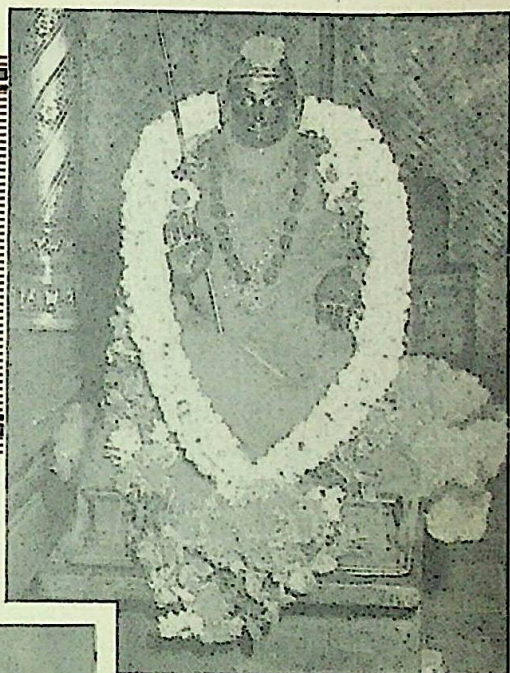
The Jagadguru has taught us the way how we should act in social life. In regard to marriage, for instance, he has decreed that we should do away with dowry and perform marriages without extravagance.

May the Moral Monarch, Poojyapad Jagadguru Sri Abhinava Vidya Teertha Mahasannidhanam continue to illumine our life and work.



Mahasannidhanam at Pooja

ADI SANKARA JYOTI IN BHAVAN



Bhavan had the privilege of according a public reception to Adi Sankara Jyoti in April 7, 1989 while on its way to Kedarnath from the Adi Sankara Shrine built by Mahasannidhanam's Paramaguru, Sri Narasimha Bharati Swami, in Kaladi, Kerala. Maharashtra Governor Shri Brahmananda Reddy presided over the function at which Shri N.A. Palkhivala delivered a brilliant lecture on Adi Sankara.

Architects & Builders of Modern India— 13

जननी जन्मभूमिश्च
स्वर्गादपि गरीयसी ।

Mother and Motherland are
greater than Heaven.



**LOKMANYA BAL
GANGADHAR TILAK**

(1856-1920)

Patriot and scholar, Tilak knew no religion but love of his country. His life was one long saga of suffering and sacrifice for the sake of his country and he knew no respite from the lifelong battle he waged against the foreign ruler. He declared: "Swaraj is my birth-right and I will have it"

Tilak was born on July 23, 1856 in Ratnagiri, of Gangadhar Pant

and Parvatibai. The future Lokamanya's mother called him endearingly Bal which stuck to him. He had his education at the Poona (Pune) City School and the Deccan College. He also took the LL.B. degree in 1879. Meanwhile, he had married Tapibai in 1871. (It is said that he demanded from his father-in-law only books to read

Tilak's public life began in 1880 as a teacher at the New English School, Pune, started by himself along with Vishnu Shastri. Tilak became a journalist by sheer accident when the school had just completed one year. In January 1881, the English weekly *Mahratta* and the Marathi weekly *Kesari* were started and Tilak and Agarkar jointly edited them—Tilak mostly wrote on religion, law and politics. Tilak suffered his first term of imprisonment—four months' S.I.—on a charge of defamation and was released in October, 1882.

Following the formation of the Deccan Education Society, at the initiative of Tilak, an arts college was started on January 2, 1885. Tilak resigned from the Deccan Education Society in 1890 owing to differences of opinion with the other members. Tilak attended the Bombay session of the Congress in 1889 as a representative of Pune. It

was at this session that the trio. Tilak, Lajpat Rai and B.C. Pal, known as Extremists, met Tilak attended the Nagpur session of the Congress in 1891, and moved the Resolution on the Arms—the resolution, inter alia, demanded education and training for the military career for Indians.

Tilak attended subsequent sessions of the Congress until the split between the Moderates and Extremists at the Surat session in 1907. Meanwhile, in 1895 and 1897, he was elected to the Bombay Legislative Council. On July 27, 1897, Tilak was arrested for sedition, the main charge being that he "attempted to excite feelings of disaffection to the Government established by law in British India."

After a protracted trial, he was sentenced to 18 months' rigorous imprisonment. Tilak was released on September 6, 1898 after he had served his jail term for one year. One of the conditions of his release was that if Tilak happened to be again tried and convicted on a charge of sedition, the unexpired term of six months should be added to his sentence.

After his release, Tilak once again plunged into the struggle for freedom. He was totally involved in the Swadeshi Movement. The signs of break of the Extremists

from the Indian National Congress were clear in 1905 (Benaras Session) when Tilak and his followers found the Moderates opposed to a resolution on boycott, Swadeshi and national education. The differences came to a head in 1907 at the Surat session and the break was complete.

Tilak left for London on September 24, 1918 mainly to fight his case against Sir Valentine Chirol for defamation in his book 'Indian Unrest.' He took the opportunity to start a whirlwind campaign for self-government for India. Tilak stayed for almost a year in England and returned to India on November 27, 1919.

Tilak was chosen for the Presidency of Congress for 1920. On July 28, 1920, Gandhiji announced the launching of the non-cooperation movement on August 1. On the same day that the movement was to begin, Tilak passed away after a severe attack of malaria. Among the bearers of the bier that carried this great son of India in his final repose, were Gandhiji, Maulana Shaukat Ali and Dr. Kitchlew.

The Ganapati and Shivaji Festivals, which are being celebrated on a mass scale today, owe their popularity to the impetus given by Tilak.

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THE VOICE OF THE ACHARYA



Sastra and Science

Can a scientist conclusively prove that consciousness was produced only from matter? It is impossible. So far he has not done it.

Let us suppose that a scientist says that he created life in his laboratory. How can it be proved beyond doubt that consciousness was not present in a latent form in the materials used by him? That cannot be proved at all. Consciousness could have been latent initially and then could have manifested. Therefore, no firm conclusion can be drawn.

Of course, there are many advantages we get from science. There is no doubt at all about it. There is absolutely no rule that just because one is a scientist, one should be an atheist. Many great scientists were theists and even now there are many scientists who believe in God.

This apart, the Sastras give numerous reasons to show that the Atma is different from the body. Therefore, we should never entertain any doubt in this regard.

The Algae in the Lake

The Atma is like a lake and the impure mind is like the algae covering the surface. If one wishes to see the water then the algae must be removed. Throwing a stone does cause the algae to part, but the gap gets patched up almost immediately. This act is similar to sense-enjoyment or temporary focusing of the mind. By this, the bliss of the Atma is experienced for an infinitesimal time. The mind, however, becomes muddled again.

To realise the Atma and be permanently immersed in its bliss, the veil of Ignorance must be rent asunder. This corresponds to the total removal of algae which gives us a clear and constant vision of the surface of lake.

One and Many

A foreigner: Do Hindus worship many gods?

Acharya: We believe that there is only one Supreme Entity who has no form and who is responsible for the creation, sustenance and dissolution of the universe. However, He assumes many forms for the sake of His devotees. In whatever name and in whichever form His devotees seek Him their faith is strengthened accordingly.

F.: Will your Holiness kindly say something about worship?

A.: We do not worship stones. Were it so, we would have addressed a stone as 'O stone' and not as 'O Lord'. We worship the Supreme Lord in idols. They come as aids to our worship and we consider that He resides in them. Divine presence is invoked in temple deities through Kumbhabhisheka. This gets strengthened by the sincerity and tapas of those performing the puja and by the special characteristics of certain idols. Though without form, Ishwara by His compassion, is capable of giving Darshan to His devotees. He indeed does so.

Marriage, Dowry & Extravagance

Dowry is not sanctioned by the Sastras. "Kanya Danam" itself is a great gift. No dowry is necessary to make that gift complete. The Sastras say that "Kanya Danam" can be done even during the 'impurity period' of one year after the death of the girl's father. From this, one can understand how worthy that girl is. The practice of accepting dowry arises only because of greed. It should be eliminated.

Now-a-days, many say that dowry should not be accepted but only a handful put their statement into practice. Only when people stop such an evil practice, will the acceptance of dowry cease.

The Sastras say that in a marriage ceremony the mantras should be chanted properly. Nowhere have the Sastras prescribed that a grand reception party be held or that expensive silk sarees and different varieties of jewels be bought. New clothing does not mean expensive costumes. If huge expenditure is incurred in marriages, Sastras are not to be blamed. If people spend money extravagantly, it is their fault.

Equipoise & Moderation

When doing one's work, one must try to maintain a state of equipoise, neither longing for that which is pleasant nor despising that which is unpleasant. It is not possible always to meet with situations of one's liking. Many a time one has to encounter situations which are not to one's liking. At these times, the spiritual aspirant must strive to have 'Same-sightedness'. Attachment and dislike towards sense-objects are difficult to overcome but one must always strive hard by means of repeated practice.

Greed is a major obstacle to spiritual progress. The aspirant must attempt to control greed by impressing upon the mind that in reality everything belongs to Ishwara alone and that one is but an instrument in the hands of Ishwara.

When dealing with others, one must not utter either falsehood or say unpleasant things. One should always conduct oneself in such a way that one does not injure others physically or mentally.

The body and the surroundings have an influence on the mind and this fact should be used to advantage by the spiritual aspirant. When a man is very sick, it is very difficult for him to focus his mind. Therefore, care should be taken to keep the body healthy. This does not mean undue attention should be paid to the body.

It is neither good to sleep excessively nor to sleep too little. Both extremes stand in the way of sound meditation. Six to seven hours of sleep should be enough for healthy people. Going to

bed between 10 p.m. and 10.30 p.m. and getting up between 4.30 a.m. and 5.00 a.m. is a very good practice. The hours of dawn and dusk are very favourable for meditation.

As in the case of sleep, food also should not be had too much or too little. Those desirous of controlling the mind should take only Satvic food. It is good to completely avoid coffee, tea, onions, non-vegetarian food and the like. Likewise, one should not eat unclean food and, as far as possible, should eat only pure food cooked at home. Similarly, though one should not indulge in excessive bodily exercise, the taking of some exercise every day is quite necessary. This is especially true of young people.

The performance of Nitya Karma should never be abandoned or done with indifference because the performance of Nitya Karma purifies the mind.

Devotion: The Undying Lamp in Our Heart

The child rolls in the dirt and throws dust on its head. That is its nature. But the mother takes delight in making it clean and fresh. To err is natural to man, yet God will cleanse him of his sins. All the sins will disappear, the moment one loves God as his own parent.

As long as there is a sense of 'I' and 'mine', His Grace will not flow freely. If a man thinks highly of himself, He stands at a distance, but the moment he gives up his arrogance, His grace will flow on him abundantly. His arrogance impedes the flow of the divine Grace. Whenever anything stirs up in his thought about sensual pleasure, he should instantly turn his mind on God. If one practises this, he can overcome all dangers.

A man has to rely on God. Whatever he can do, in accordance with the instructions given to him by the Lord, he should do. With regard to other things, he should leave them to Him. God will look after him. He need not be reminded by him of His duty in the

matter at all. He knows everything.

Like the child standing somewhere above and jumping down into the hands of its loving father, one has only jump into the Grace of the Lord. This is the essence of the path of devotion.

God has already provided for all contingencies and for all requirements. Everything is there already. Before the need arises, the needed thing has been created and provided. This is why we speak of God as Providence; one who provides before-hand, for all needs.

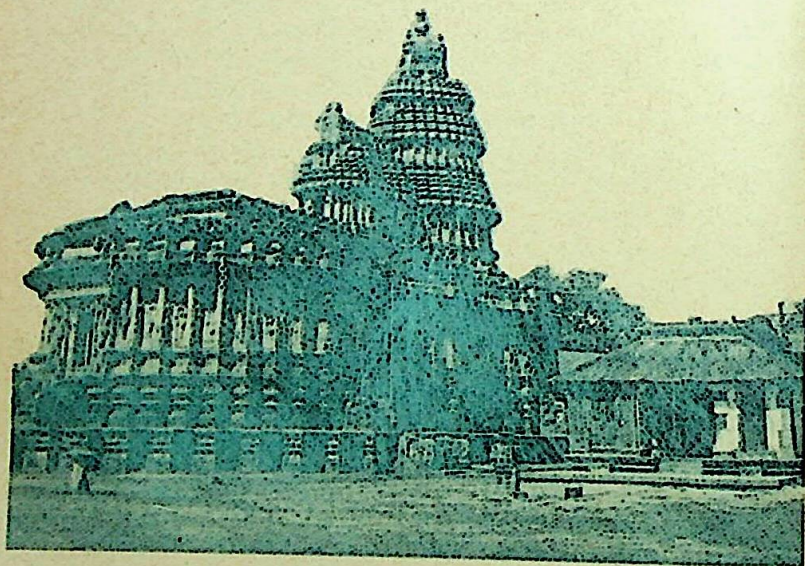
What is the law of Providence? This may be explained by the term "Markata-Nyaya". After a monkey gives birth to a child and the mother jumps from one tree to another, what can the child do? It cannot jump soon after birth, but provision for it has already been made by nature; the child grips the mother in such a way that there is no possibility of its loosening its hold. When the mother monkey jumps from one tree to another, the child is carried along with it. No effort is needed on the part of the little monkey. Everything is done by the mother until the stage is reached when the monkey can act for itself and that is the provision made in advance by nature for that kind of animal.

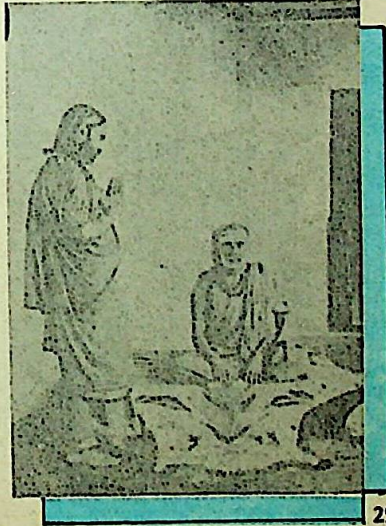
A great majority of the devotees who are on the spiritual ladder, come under this 'Nyaya'; that is to say, the path of devotion is best suited to them.

In devotion, there is no fear or wonder or even humility. The marks of devotion are love, confidence and faith. In the beginning, there may be hesitation and fear. When devotion grows, it will give place to confidence. The devotee will then approach God with a feeling, almost of proprietorship.

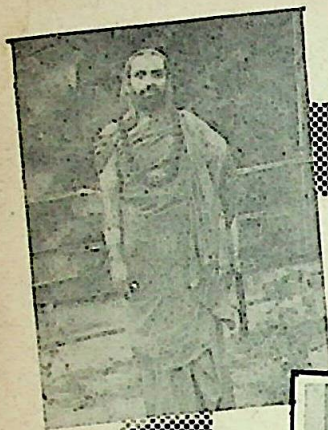
On some festive occasions, man will light a lamp that should always be kept burning. If it goes out, it is feared that some mishap will befall the family. Similarly, the thought of God should be an undying lamp set in men's hearts. Care should be taken to see that this lamp set in men's hearts, never goes out. One should take care to feed the lamp with oil and trim the wick. Nothing should hinder it. Then alone man enjoys unalloyed happiness and victory in life.

ASCENT TO THE SPIRITUAL SUMMIT





OCTOBER 15, 1989







Gandhiji and Nehru : A Comparative Study of Their Thought

Dr. Shankar Dayal Sharma

THERE is an inherent unity in the larger purpose suffusing the thought of Mahatma Gandhi—as a saintly revolutionary—and of Jawaharlal Nehru—as a revolutionary architect. This is reflected in the meaningful terms in which they described each other. "Pure as crystal" Bapu had called Jawaharlal Nehru, identifying him also as

the "chosen instrument" of God. Prophetically Mahatma Gandhi had said of Panditji: "After I am gone, he will speak my language" "When I am no more, he will know how to carry on the work".

Nehru referred to Mahatma Gandhi thus: "Perhaps the great-

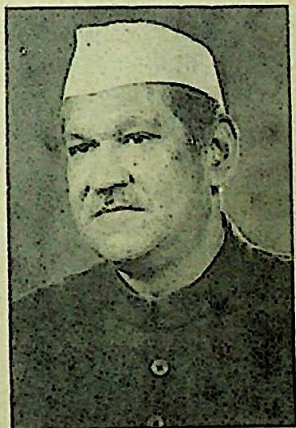
Gandhiji and Nehru, two legendary figures, gigantic in their moral and ethical stature and commitment to human progress, have left us a philosophy and outlook on life which is of inestimable value today and tomorrow.

The Vice-president, Dr. Shankar Dayal Sharma, makes a scholarly study in comparison of the thought of Gandhiji and Nehru in regard to secularism, socialism, democracy, Panchayat Raj, agriculture, rural uplift, disarmament and world peace.

est symbol of the India of the past and may I say so, of the India of the future". The inner light of Gandhian thought and Nehruvian thought came from exactly the same values which were very deeply and intensely held by both and determined all their individual and combined thought and action. These values not only permeate Gandhian and Nehruvian thought but, in fact, it is adherence to these values which made and shaped the personalities of Mahatma Gandhi and Jawaharlal Nehru; the two, together, personify the dynamic materialisation of those values.

What were these values? It is significant that to us the answer is obvious: Truth, Non-violence, Toleration and Understanding, Peace, Cooperation and Friendship, Service and Sacrifice represent the core ideas and commitments crystallised in the ethical and moral values, which to Mahatma Gandhi and Jawaharlal Nehru were paramount.

No force on earth could detach either of them from these values. There was recognition in both of each other's unshakable commitment to these values. Such a mutual recognition formed the basis for the powerful attraction between Mahatma Gandhi and Jawaharlal Nehru and was the source of the vast symbiotic energy that flowed from them, irradiating the people, issues and environment around them. Both



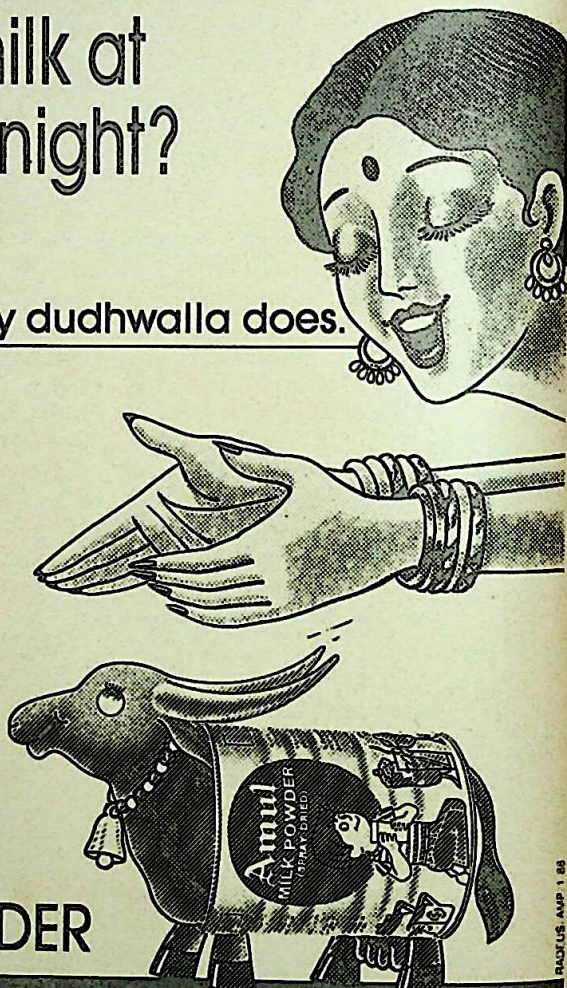
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My dudhwalla does.

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perceived in each other the paramountcy of Dharma. A comment by Jawaharlal Nehru eloquently and precisely reveals the meaning of that term. Panditji wrote in the 'Discovery of India', "Dharma really means something more than religion. It is from a root word which means to hold together; it is the inmost constitution of a thing, the law of its inner being. It is an ethical concept which includes the moral code, righteousness, and the whole range of man's duties and responsibilities"

Bapu, similarly, explained the concept in the following way: "Dharma is benevolence; and benevolence means desiring and working for the good of others, serving them... *morality is the basis of things, and truth is the substance of all morality.*" To both, purity of means was a cardinal principle, on the conviction that ends partake of the nature of means adopted.

Inner unity of thought

The quintessential inspiration for Mahatma Gandhi and Jawaharlal Nehru being one and the same, the inner unity in their thought is reflected in their views on all the key social, economic and political concepts. I am saying this after full deliberation. It is not that I am unaware of the stages of thesis, anti-thesis and synthesis through

which Gandhi-Nehruvian approaches finally emerged on various issues. We have to keep the totality of Gandhian and Nehruvian thought in mind to appreciate this standpoint.

Secularism—a basic tenet of India's ethos—was powerfully promoted by Bapu and Panditji in almost the same words. Writing in 'Young India' of December 22, 1927 Mahatma Gandhi said: "I do not expect an India of my dreams to develop one religion, that is to be fully Hindu, or fully Christian, or fully Mussalman; but I want it to be wholly tolerant, with its religions working side by side with one another". Panditji in a statement at Allahabad on June 5, 1936 said: "There must be the most perfect freedom of faith and observance". And in a speech at Aligarh on June 24, 1948 he said: "India will be a land, as in the past, of many faiths, equally honoured and respected."

Socialism is another basic tenet in India's ethos. We are aware of Panditji's commitment to socialistic principles, particularly after his personal experience in 1927. In his Presidential Address to the Indian National Congress in 1936, Panditji said: "I am convinced that the only key to the solution of the world's problems and of India's problems, lies in socialism". In a letter to Netaji Subhas Chandra Bose dated

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April 3, 1939, Panditji said: "I am temperamentally and by training an individualist and intellectually a socialist. I hope that socialism does not kill or suppress individuality; indeed, I am attracted to it because it will release innumerable individuals from economic and cultural bondage"

Mahatma Gandhi in 'The Art of Living', had said: "I feel that the socialistic state is bound to come into being in India... If socialism means befriending one's enemies, I should be treated as a true socialist... all the socialists should learn socialism from me". "We shall evolve a truer socialism and truer communism than the world has yet dreamt of". (Amrit Bazar Patrika, August 3, 1984). Writing in 'The Harijan', July 13, 1947 Gandhi said: "Socialism is a beautiful word... in socialism all the members of the society are equal... this socialism is pure as crystal". It may be recalled that at the Karachi Session of the Indian National Congress, in March 1931, with Gandhiji's blessings, the famous resolution on Fundamental Rights and Economic Policy was adopted which imparted a socialist orientation to Congress and converted the freedom movement into a people's struggle with wide ranging mass support.

Democracy

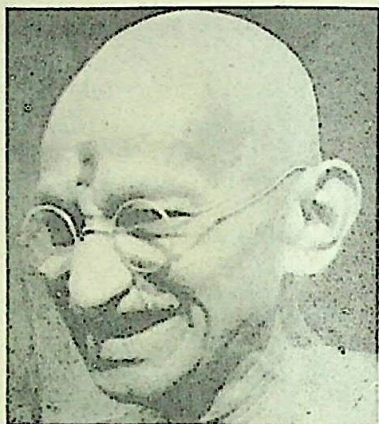
Democracy, similarly, was a subject on which the views of Panditji and Gandhiji express the same idea and sentiment. Panditji had said: "Democracy is the best of all the various methods available to us for the governance of human beings". "Democracy gives the individual full opportunity to develop. In a proper democracy, discipline is self-imposed". Mahatma Gandhi had said: "Democracy, disciplined and enlightened, is the finest thing in the world... My democracy means that the individual becomes his own master."

It is important to appreciate that this faith, commitment and deeply held belief in the supremacy of ethical and moral values, non-violence, peace, friendship and co-operation, a vision for development of the entire human race, comprises a philosophy and an outlook held by Gandhiji and Panditji at a time when the world was engulfed by enormous waves of hatred and violence. During a blood-stained period of world history, with war and death overtaking millions of people, in the midst of almost overpowering gloom, the thoughts of Gandhiji and Panditji bear immense significance in the history of human thought. Their philosophy was like a solitary but brave and bright light

dispelling the surrounding darkness, and keeping hope alive for humanity.

The importance of Gandhi-Nehruvian thought may be better appreciated and its continuing relevance better realised when we remember that both Mahatma Gandhi and Jawaharlal Nehru came to form and hold their views only after intense and complete thought. When they differed on any matter they tried sincerely to convince each other, having full respect for each other's judgement. Thus the final view, on any matter which both subscribed to, can be relied upon to have undergone every intellectual and emotional test before it was adopted and that it was best suited not only to the genius of India but to the larger interest of all humanity. Just a year before he passed away, Panditji had said: "...in the struggle for freedom under the leadership of Gandhiji, we had a far larger vision all the time—not only of freedom but of something more. There was a social objective, a vision of the future which was our dream and that gave us a certain vitality, a certain measure of a crusading spirit".

Thus, in the midst of tumultuous times, both Gandhiji and Panditji thought deeply not only about India but of the world of the future.

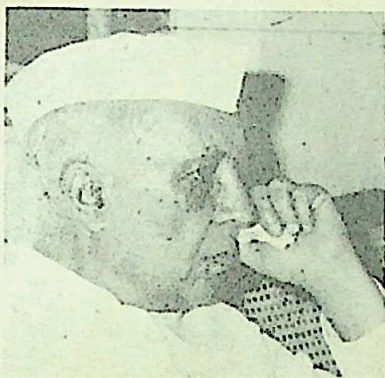


There is thus an inner inter-dependence in Gandhi-Nehruvian thought regarding the whole range of practical tasks involved in the political, economic, social and institutional development best suited to India in the larger context of the future of human kind. It should be remembered that Jawaharlal Nehru's power of perception of human needs was dynamic and that his policy emphases evolved and developed constantly. In this we can see an increasing convergence and coincidence of his views with those of Gandhiji's in various technical aspects. I shall briefly touch upon a few areas in this connection.

Panchayat Raj

Regarding Panchayat Raj, Gandhiji, in his 'My Picture of Free

BHAVAN'S JOURNAL



India', had stated: "The greater the power of the Panchayats, the better for the people... when Panchayat Raj is established, public opinion will do what violence can never do. The present power of the zamindars, the capitalists and the Rajas can hold sway so long as the common people do not realise their strength. In Panchayat Raj only the Panchayat will be obeyed".

Jawaharlal Nehru similarly placed the highest importance on proper growth of Panchayat Raj. In a striking statement he said: "There are hundreds of thousands of Panchayats in this country. They form the real base of our democracy. If that base is unsound, then we are not cent per cent stable democratically, even with the second base of our Parliament. We

are told that Panchayats have not succeeded because there are squabbles, there are parties, there is corruption and all that. It is true, I think, that our experience of Panchayats has been distressing. But real democracy cannot exist at the top, it can only arise from the base; and in India this is not something alien but something natural to the soil. The fact remains that the Panchayats are the primary base of our democracy and we have to improve them."

Similarly Panditji's approach towards agricultural and industrial development came to reflect more and more his response with Gandhian philosophy. In a speech on July 27, 1963 he said: "I am all for industry, I am all for steel plants and this and that, but I do say agriculture is far more important than any industry". In fact, Gandhiji's emphasis on development of agriculture was translated into important promotional programmes by Panditji, using science and technology for increasing the qualitative and quantitative characteristics of Indian Agriculture.

Certain emerging fields of appropriate technology such as non-conventional sources of energy, use of bio-gas and solar power originate from the guidance received by Panditji from Mahatma

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Gandhi. Today such technology is particularly relevant on economic and ecological grounds.

Appreciating the social aspects of development, he said: "We put up huge steel plants and the like, which please us and build up our morale and all that, but hundreds of millions of people cannot be asked to wait for some future age for betterment in their living standards. We have to think of other kinds of developments for the mass of our people even if it raises them only slightly.

Therein lies the virtue in Mahatma Gandhi's teachings. People think that he was against machinery. I do not think he was against it. He did not want machinery except in the context of the well-being of the mass of our people. What he suggested—cottage industry—was something which immediately benefited the people, not only in regard to employment but also in production."

Rural upliftment and reconstruction through promotion of cottage and village industries—a key objective of Gandhiji's thinking was given practical impetus by Panditji. It is increasingly recognised now that for balanced regional growth, and avoidance of urban congestion, pollution and slums, rural industrialisation is a growing necessity.

Looking back over our history and forward into the unfolding future, the efficacy of their thought is even clearer. *The past is a mirror of the future, and it appears that the main positive trends in national and international life can be related directly to policies growing from Gandhi-Nehruvian thought.*

Profund Changes

Profound changes seem of be taking place in the world today. An age of new thinking and new approaches regarding long-standing problems, seems to be emerging. After four decades of nuclear terror, a saner and safer world seems to be emerging. The voice of Gandhiji and the words of Panditji come to mind. Bapu had said on December 24, 1938: "Peace will never come until the great powers courageously decide to disarm themselves. It seems to me that recent events must force the belief on the Great powers. I have an implicit faith, a faith that today better than ever, after half a century's experience that mankind can be only saved through non-violence." It was Panditji who had said, "Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments".

Under Panditji's leadership all members of the Constituent Assembly had pledged to dedicate themselves to the promotion of world peace and the welfare of mankind.

Concern for human dignity and equality was an important aspect of Gandhi-Nehruvian thought inspiring the struggle against Apartheid. This remains a major problem which can be solved only with the ascendance of Gandhi-Nehruvian thought.

Thus, two legendary figures, gigantic in their moral and ethical status and commitment to human progress, have left us a philosophy and outlook on life which is of

inestimable value today and tomorrow.

Mahatma Gandhi and Jawaharlal Nehru set an ideal as to what any Indian, any politician or world citizen should be. In my view they are the true precursors and early pioneers of new world civilization—still in the making—based on peace, friendship and cooperation between man and man and nation and nation for all round human progress.

(Slightly abridged version of the inaugural address of the Vice-President at the seminar on 'The Complementarity of Gandhi and Nehru: Its Relevance, Today and Tomorrow' on August 27, 1989, at Gandhigram, Tamilnadu)

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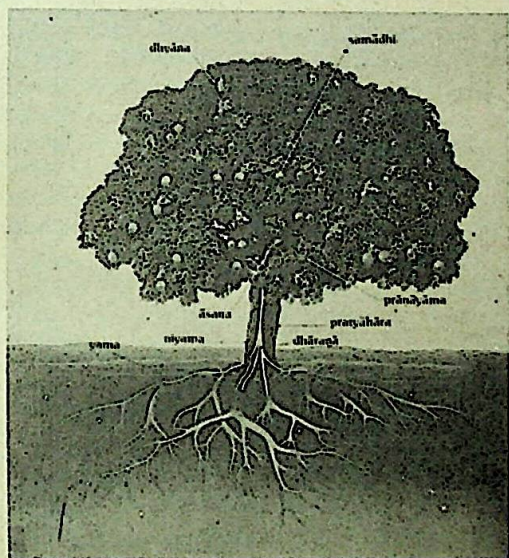
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THE LEAVES

Yogacharya B.K.S. Iyengar



AS leaves aerate the tree and provide nourishment for its healthy growth, so pranayama feeds and aerates the cells, nerves, organs, intelligence and consciousness of the human system. When we are performing an asana,

we can only extend the body fully if we synchronise the breath with the movement. Prana is energy. Ayama is creation, distribution and maintenance. Pranayama is the science of breath, which leads to the creation, distribution and

maintenance of vital energy.

Unfortunately, some teachers ask their pupils to hold the breath while performing asanas. Nowhere in the original texts is it said that one should hold the breath. When we hold the breath, are we attaining to the pose, or are we attending to the breath? When we inhale, the brain moves forward like leaf. When we exhale, it goes backward. When we hold the breath, the brain becomes stiff. So how can we find stiffness in the body? Any asana done on an inhalation will end in merely physical action, whereas an asana done on an exhalation is vital and organic, and produces physiological action and cellular health. Doing the pose with retention is only muscular—that is the way of practising which I would call physical as opposed to spiritual yoga!

When everything is one—when you reach a state of perfect union between your body, your mind and your soul—then you forget your body, you forget your breath and you forget your intelligence. This does not come in two or three days. It may take fifty years to experience what I am saying. Till then you can use exhalation as a help, because you are a beginner.

It is true that exhalation can help you to do the pose well for a

moment because the body is freed of tension. If your stomach is not well and you are constipated, the doctor gives you a laxative; then after a few motions you feel completely empty and free in your intestines. Similarly, the yogi gives exhalation as a laxative so that the tension in the cells of the body is removed. But if after fifty years you are still doing it like that, then you have made no progress physiologically or mentally. See that in your daily practice there is a progression and a transformation. If I were to do yoga today just as I did it when I began in 1934, then my practice would be like a healthy tree which does not give any fruit, or a healthy woman who cannot bear children. I am not doing that type of yoga. I want my action to bear fruit. The true fruit of yoga is not material achievement or performance. Yogis never measure the intake of oxygen. This is not what they are interested in. The Yogi's interest is to keep the head and the heart clean through the harmony of breath, and this is achieved through the practice of Pranayama. The fruit of your action will tell you whether you are on the right path or not.

The great Churning

There is a very fine story in the Puranas which speaks of amruta-

manthana or nectar-churning, where the nectar of life was drawn out of the churning of the ocean. The demons and the devas were fighting each other for the establishment of dharma, or virtue. The devas followed the policy of virtue, and the demons favoured vice. As the demons were stronger than the devas, vice was increasing in the universe, so the devas approached Brahma, and Siva who advised them to ask Lord Vishnu, the protector for guidance to establish virtue. Lord Vishnu's advice was that they should churn the ocean to bring out from it the elixir of life. As distribution was his concern, they could then leave the rest to him.

Mount Meru was thrown into the ocean to serve as a churning rod, and the king cobra. Adisesha was used as a rope to move the mountain. The demons, being stronger, took hold of Adisesha's head, and the devas held the tail. While they were churning, the mountain sank down into the ocean; so they could not churn at all. So Lord Vishnu took the form of Kurma, the turtle, and went down to the bottom of the ocean to lift the mountain so that they could churn again.

This churning of the ocean is nothing but inhalation and exhalation. Like the mountain churning the ocean, the spine acts as a



churning rod for breath in our body. When inhalation and exhalation take place, the spine sends energy flashing forwards, backwards, upwards and downwards to produce the elixir of life, or Jivamruta, in our system. Lord Vishnu in this story is the same as purusha, the soul, in human beings. Vishnu, in the form of our innermost self, or atma, causes us to breathe and thereby draw on the external energies which, at their gross level, contain the nuclear energies of the elixir of life. Thus we grow in health and harmony and increase our span of life by drawing the hidden energy from the ocean of the universal atmosphere.

Philosophically speaking, inhalation is the movement of the self to come into contact with the periphery: the core of being moves

with the breath and touches the inner layer of the skin—the extreme frontier of the body. This is the outward, or evolutory process of the soul. Exhalation is the return journey: it is the involutory process, where the body, the cells and the intelligence move inwards to reach their source, the atma, or the core of the being. This evolutory and involutory process within each individual is pranayama.

The Hub

Thus, in each cycle of breath, we have two paths towards understanding the existence of God. They are known as pravrutti-marga, the path of creation, and nivrutti-marga, the path of renunciation. Pravrutti-marga, the outward path of creation, is in inhalation. and nivrutti-marga, the inward path of renunciation, is in exhalation. On the basis of this philosophy, the Yogis were trained to reach a balance between these two states. Thus abhyasa, practice, and vairagya, renunciation, brought together in cohesion in the practice of kumbhaka which is usually translated as retention.

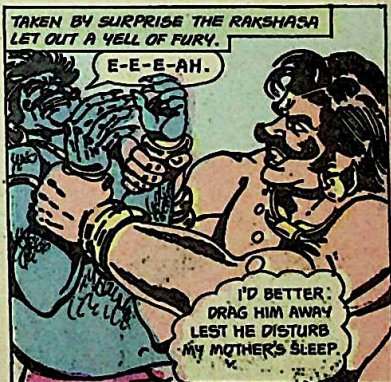
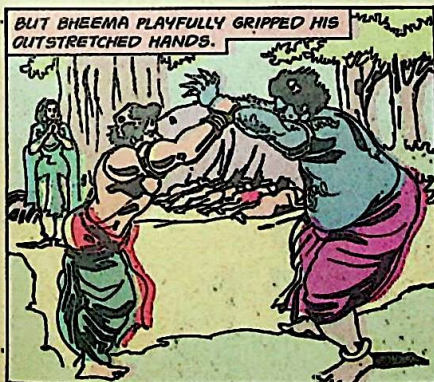
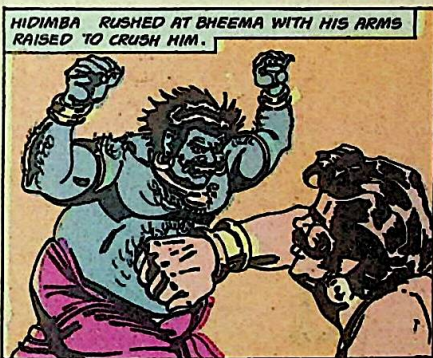
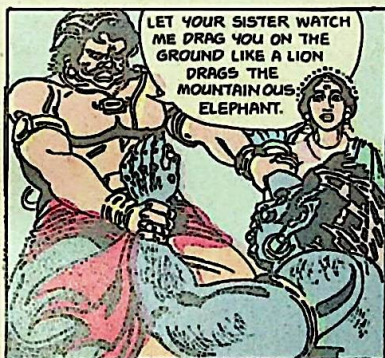
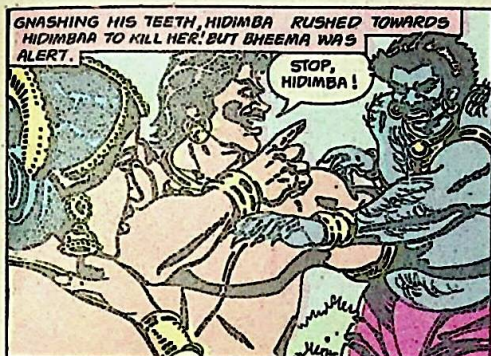
Kumbhaka is retention of breath, intelligence and self, where the lifted Lord—the core of the being—in the inhalation is held by the practitioner as long as he or she

can maintain it. This is atma-dhyana—meditation on the soul. One does not simply hold the breath by physical retention, but holds on to the very self, which was raised up and elated through the inhalation. The moment one lets the self sink, the retention of breath becomes merely physical and mechanical, and is not true kumbhaka at all. In inhalation, as I said before, the self comes to the surface, like Lord Vishnu who, after descending to the bottom of the ocean, lifted up the mountain to churn the ocean again. To maintain the stability of the lifted self is true kumbhaka. It is a purely divine state of practice in which inhalation (puraka) retention (kumbhaka) and exhalation (rechaka), are all involved. In kumbhaka, the self becomes one with the body and the body becomes one with the self. It is the divine union of body and mind in inhalation, exhalation and retention.

If you look at breath in the form of respiratory system, it is physical. But when the action of the breath on the mind is studied and understood, it becomes spiritual. Pranayama is the bridge between the physical and the spiritual. Hence pranayama is the hub of Yoga.

The Mahabharata-17

Kamala Chandrakant & P.B. Kavadi



AND BHEEMA DRAGGED HIDIMBA AWAY FROM THE BANYAN TREE.

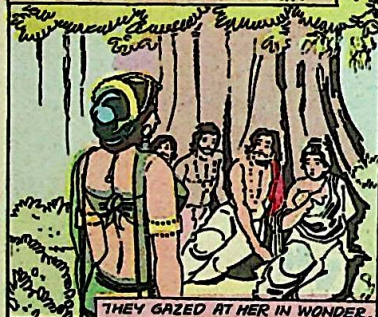


THE TWO GRAPPLED AND STRUGGLED AND ROARED.

E-A-A-H
GR-R-R-R



THE SOUNDS WOKE UP THE SLEEPING PANDAVAS AND KUNTI. THEY SAT UP WITH A START AND SAW HIDIMBAA.



THEY GAZED AT HER IN WONDER.

AT LAST KUNTI SPOKE.

WHO ARE YOU?
ARE YOU AN
AP SARAS? WHAT
BRINGS YOU
HERE?

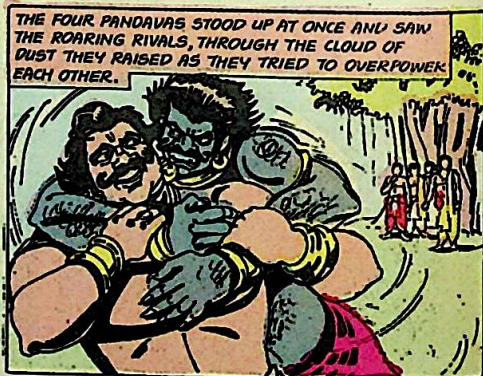


HIDIMBAA TOLD HER ALL THEN—

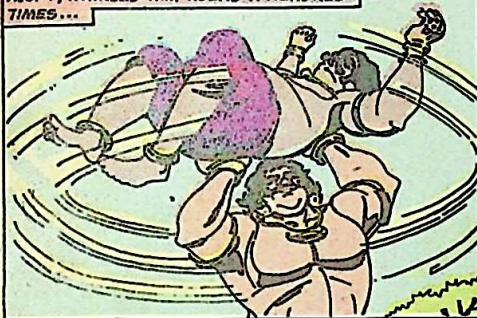
THERE THEY ARE!
THE MIGHTY MAN
AND THE CANNI-
BAL RAKSHASA!



THE FOUR PANDAVAS STOOD UP AT ONCE AND SAW THE ROARING RIVALS, THROUGH THE CLOUD OF DUST THEY RAISED AS THEY TRIED TO OVERPOWER EACH OTHER.



AT LAST BHEEMA LIFTED THE RAKSHASA, HELD HIM ALOFT, WHIRLED HIM ROUND A HUNDRED TIMES...



...AND HURLED HIM...



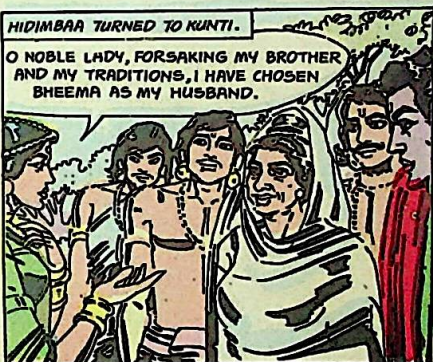
...TO HIS DEATH.



THE FORESTS SHOOK WITH THE POAR OF THE DYING RAKSHASA.

HIDIMBARA TURNED TO KUNTI.

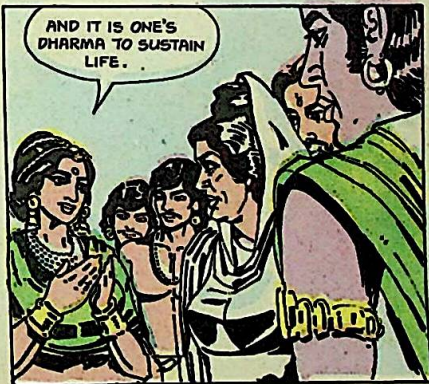
O NOBLE LADY, FORSAKING MY BROTHER AND MY TRADITIONS, I HAVE CHOSEN BHEEMA AS MY HUSBAND.

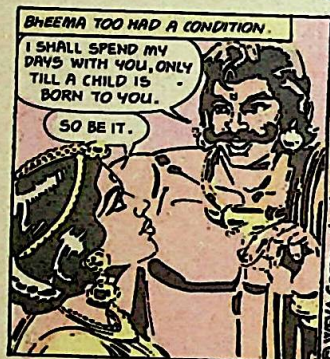
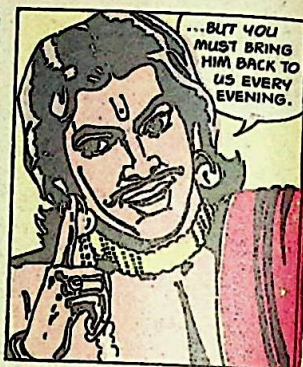
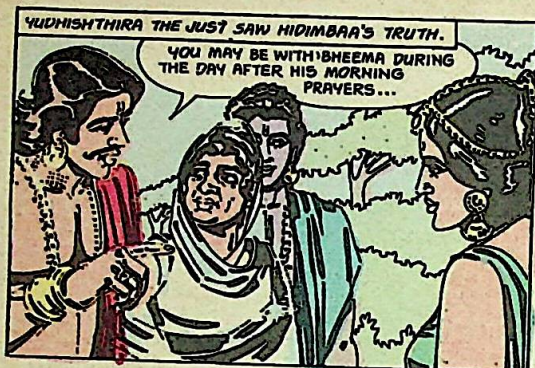


SO UNITE ME WITH HIM OR KEEP ME AS YOUR MAID. IF YOU DENY ME I WILL NOT LIVE.



AND IT IS ONE'S DHARMA TO SUSTAIN LIFE.





HIDIMBARA DELIGHTED IN BHEEMA'S COMPANY TILL IN DUE COURSE A SON WAS BORN TO THEM WHO, THE INSTANT HE WAS BORN, GREW INTO A STRONG YOUNG MAN.



TO BE CONTINUED

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The Mahabharata Story



Draupadi At The Council Hall

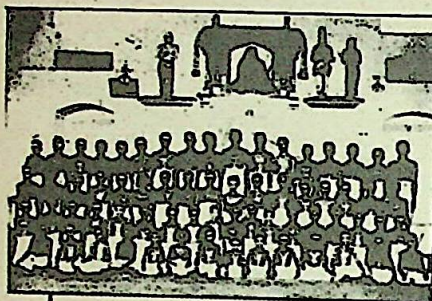
V.S.R.K.

RESPECT for elders by all and devotion to husband by the wife are the two cardinal principles of Indian culture. Draupadi, the Pandava princess, exemplifies these two virtues as strikingly as do other women of Hindu mythology—Sita and Savitri, Damayanti and Chandramati, Tara and Mandodari, Kunti and Gandhari.

Draupadi, however, in popular conception, is more self-willed than the other illustrious women. She can rouse herself to white-hot fury if scorned. But this is only partly true. She can lose her

OCTOBER 15, 1989

51



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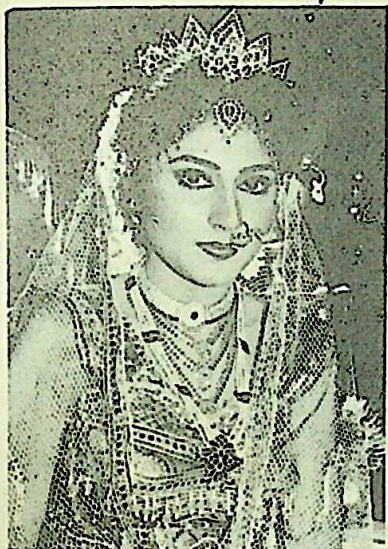
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DRAUPADI

temper under grave provocation but it is not in her nature to disregard womanly proprieties or transgress the limits of decorum set by tradition. To project her in the image of a modern woman iibber hurling abuses at elders, as the popular TV serial 'Mahabharat' does, is to be unjust to the epic heroine and do violence to the spirit of the original story. Draupadi, if anything, as Sri Aurobindo has pointed out, is a woman 'ever-devoted' and 'all-suffering'.

In the TV serial, it is sought to be made out that Draupadi's loud laughter at the fall of Duryodhana

in water inside the magic hall at Indraprasta and her remark, "The son of a blind father is also blind", led Duryodhana to vow vengeance upon her. But the original texts do not refer to the presence of Draupadi at all on the scene. The relevant verses are as follows (Sabha Parva—48th chapter) **Verses 3-5:** One day, the son of Dhritarashtra, king (Duryodhana); coming to a place made of crystal, mistook it for water and drew up his clothes. Realising his mistake, he felt sad.

6. Sometime later, he mistook a lake of crystal water, adorned with crystal water flowers, for land and fell into it with all the clothes on.

7. Seeing him fallen into the water, the greatly strong Bhima laughed aloud; the servants also laughed at Duryodhana.

8 & 9. Other fine and dry clothes were given to him at the command of the king (Yudhishthira). Seeing him in this plight, the mighty Bhimasena, Arjuna, Nakula and Sahadeva all laughed aloud. Ever incapable of putting up with insults, Duryodhana could not bear their laughter.*

It is a screaming, shouting woman that is introduced to us (in

* English translation by Manmatha Nath Dutt. 1895.

the TV serial) at the hall where the game of dice was being played. Dragged by Duhssasana to the hall, Draupadi is made to speak as follows:-

"Grandsire, by closing one's eyes, this issue (Yudhishtira's right to wager Draupadi after he had himself become a slave) can neither be hidden nor settled. The daughter-in-law of the race, wearing but one piece of cloth being in her menstrual period, ashamed and standing before you, wants to know how you will bless her. Aren't

you the eldest in the Kuru race? Great hero? Learned? You want to protect the throne? Is the prestige of the race not of any consequence to you? Turn to my side, look at me, grandsire. The daughter-in-law of the race has been dragged to this place.... Look! Are these the manners of the Bharata race?.... Women born in my family had never been treated thus.... Our culture is different.... Have you become an accomplice to this unjust and adharmic act? When one has lost oneself in the game of dice, what right has he to wager

Draupadi's Prayer

शङ्खचक्रगदापाणे द्वारकानिलयाच्युता ।
 गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागताम् ॥
 हा कृष्ण द्वारकावासिन्क्वासि यादवनन्दन ।
 इमामवस्थां संप्राप्तामनाथां किमुपेक्षसे ॥
 कृष्ण कृष्ण महायोगिन्विश्वभावन ।
 प्रपन्नां पाहि गोविन्द कुरुमध्येऽवसीदतीम् ॥

"O Lord armed with conch, discus and mace, Denizen of Dvaraka, Imperishable Lord, Lotus-eyed Govinda, protect me who has sought you as refuge".

"O Krishna, denizen of Dvaraka, Joy of the Yadavas! Where are you? Why do you neglect the helpless being who has come to this critical state"?

"Krishna, Krishna, the great Yogin, Soul of the universe, Creator of the universe, Govinda, save this suppliant creature, perishing in the midst of the Kurus,".



DHRUTARASHTRA

another? Your shameful silence is no answer to my question. This is not a question posed by a mere woman. It is the question of the entire world of women, of womanhood. (Bhishma, intervening, calls Draupadi, 'Daughter!' Draupadi, then, continues) Please, don't call me 'daughter,' call me 'the daughter-in-law of the race'. When you do that I want to see whether your tongue falters. (Arjuna intervenes to implore Bhishma, the 'grandfather', to give a reply. Draupadi continues) Grandfather? Is he going to reply? Is he not himself a question-mark? (Turning to Dhritarashtra) Uncle, your

beloved brother Pandu's daughter-in-law, Draupadi, bows to you. You are the lucky one being born blind. Otherwise, you would have become blind on seeing the miserable plight of the daughter of the race." (Draupadi continues in this vein and taunts Dronacharya and Kripacharya)*

The depiction here of Draupadi as furious and exercising no restraint in her speech, is totally at variance with the original Sanskrit version. Draupadi, being forcibly dragged by her hair to the hall by Duhssasana, tells him thus: (Sabha Parva, chapter 67)

Verse 35: All these persons in this assembly are men learned in the **Shastras**, all devoted to the performance of sacrifices and other rites and all equal to Indra (in prowess). Some of them are my Gurus (superiors). I cannot stand before them in this state.

36. O wretch, O man of cruel deeds, do not make me uncovered (bare). The princes (the Pandavas) will not pardon you even if the celestials with Indra become your allies.

37. The high-souled son of Dharma (Yudhishtira) is now

* Rendered into English from the Tamil translation of the Hindi dialogue appearing in 'Tughlaq', a Tamil fortnightly of 15/8/1989.

bound by the (obligation of) rules of morality. The ways of Dharma are subtle. Only those who have clarity of vision can ascertain them. I am unwilling to admit even an atom of fault in my husband. (Yudhishtira)

40. Drona and Bhishma, Khattwa (Vidura) and also the king (Dhritarashtra) have lost their greatness, else why do these best of Kuru elders look silently on this great crime?

49. The king (Yudhishtira) was summoned to this assembly, and though he does not possess any skill in dice, yet he was made to play with skilful, wicked, deceitful and desperate gamblers. How then can he be said to have staked me voluntarily?

50. The chief of the Kurus and the Pandavas (Yudhishtira) was deprived of his senses by the wretches of deceitful conduct and unholy instincts acting in concert. He could not understand their tricks. Though vanquished, he has now understood it all.

51. Here in this assembly are present the Kurus who are the lords of their sons and daughters-in-law. Let all of them, after duly reflecting on my words, properly answer me the question I have asked. (The legitimacy of Yudhishtira in staking her).

Bhishma is faced with a ticklish



VIDUR

question of Dharma. His brief answer to Draupadi is:

"Blessed lady! 'one who is not a master has no power to wager another's property; and a woman is subordinate to her husband'—considering this, I am not able to determine the truth of the question owing to the subtlety of Dharma."

R.C. Dutt renders Draupadi's words into English verse thus:

*"Elders! versed in holy sastra, and
in every holy rite,*

*Pardon if Draupadi cometh in this
sad unseemly plight,*

*Stay thy sinful deed, Duhssasan,
nameless wrongs and insults spare,*

*Touch me not with hands un-
cleanly, sacred is a woman's hair,*

*Honoured elders, righteous
nobles, have on me protection given,*

*Tremble sinner, seek no mercy
from the wrathful gods in heaven!*

*Here in glory, son of Dharma, sits
my noble righteous lord*



BHEESHMA

*Sin nor shame nor human frailty
stains Yudhishtira's deed or word
Silent all? and will no chieftain rise
to save a woman's life,
Not a hand or voice is lifted to
defend a virtuous wife?*

*Bhishma, hath he lost his virtue,
Drona, hath he lost his might,
Hath the monarch of the Kurus
ceased to battle for the right,
Wherefore are ye mute and voice-
less, councillors of mighty fame,
Vacant eye and palsied right arm
watch this deed of Kuru's shame?"*

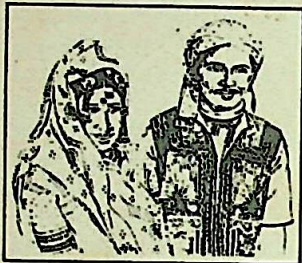
A minor point regarding the attempt at disrobing Draupadi may also be considered. It is inconceivable that in a civilized society, any attempt would have been made to strip Draupadi of her clothes. Dr. M.A. Mehendele of the Bhandarkar Oriental Research Institute of Pune, in his article 'Was Draupadi Disrobed?'. (*Bhavan's Journal*,

November 15, 1988) has referred to the 'wrong notion held about the incident in the Hall of the Kauravas'. He has said that when Karna asked Duhssasana to take away the clothes of the Pandavas and of Draupadi, he would have meant only the upper garments—Uttariyani Vasamsi. In fact, the Southern Sanskrit texts say that when one garment was pulled off 'a similar garment appeared many times over' with all the colours of the rainbow. There is enough reason not to countenance the popular view that the lower garment, when pulled, stretched itself endlessly.

The late Dr. C.R. Reddy, eminent educationist and fine literary critic, whose favourite was Draupadi as an epic character, has said that 'those like her are loved not only by their own people but by everyone else, nay, respected and worshipped. The world finds its fulfilment in them'. Prof. N.K. Sidhanta, in his scholarly treatise, 'The Heroic Age of India', points out that Draupadi could pose the question regarding the legitimacy of wagering her only because of her education, her intellectual abilities.

Ancient India had great women of wisdom who rarely transgressed the bounds of decency and decorum in their speech and conduct. Draupadi was undoubtedly one of them.





A PACKAGE OF INTEGRATED DEVELOPMENT AND WELFARE FOR TRIBALS (ADIVASIS) IN GUJARAT

The first Tribal (Adivasi) Chief Minister of Gujarat, Shri Amarsinh Chaudhary has entered the Fifth year of his stewardship on July 6, 1989. During the past period of four years his Government has, inter alia, initiated a multi-pronged package for the progress, prosperity and integrated development of Tribals (Adivasis) and their areas in the State. Some such highlights are

EDUCATION :

- Till March, 1988, in Adivasi areas of the State as many as 6,951 Primary Schools, 448 Secondary Schools and 16 Colleges besides 339 Higher Secondary Schools, 263 Ashram Shalas and 55 basic Ashram Shalas were imparting education at various stages to students. In 12 Industrial Training Institutes (ITIs) as many as 2,352 seats are earmarked for Adivasi students. In the Engineering and Technical institutions of the State, 14 per cent seats are reserved for them.

- 609 Hostels, 438 Balwadis and 31 Government Hostels are functioning through grant-in-aid for the benefit of Adivasi students.

- 15.31 lakh Adivasi students (boys and girls) are studying in standards 1 to 12 in the State.

- During 1988-89, five new residential schools have been opened for Adivasi students. Thus, in all 16 residential schools are running in the State providing educational facilities to Adivasi students.

"Providing a conducive and welfare infrastructure for the integrated and all-out development of Tribals (Adivasis) and their areas has been the Prime Plank of Planning in Gujarat. Let us achieve this cherished goal through our concerted efforts."

— Amarsinh Chaudhary
Chief Minister, Gujarat State

- Under 'Integrated Child Development through nutrition' scheme, pupils of 5,675 Aanganwadis located in Adivasi areas are provided wholesome food besides providing them educational and medical facilities.

- 55 Balwadis are running under budgetary provisions where students are provided slates, pens, note-books and uniforms.

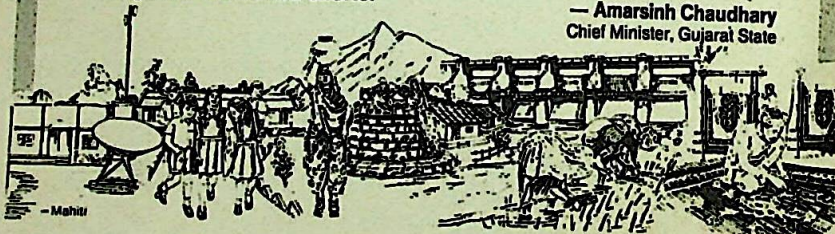
- Guardians of students are provided with food-grains as a measure of incentives for sending their wards to schools.

SOCIAL

- 22 Community Health Centres, 149 Primary Health Centres, 1,632 Sub-Centres, 12 Mobile Dispensaries, 5 Ayurvedic Hospitals, 102 Ayurvedic Dispensaries and 5 Leprosy Control Centres are serving Tribal areas of the State.

- A multi-purpose Insurance Scheme has been started for the benefit of tribals which covers losses to their houses, property, accidents and expenses incurred during their treatment of diseases like T.B. Cancer and Leprosy.

- 202 villages have been declared as Chief Minister's Adopted Villages where minimum need programme is being implemented on priority basis with a view to eradicate poverty of their people.





Dr. J.C. Kumarappa:

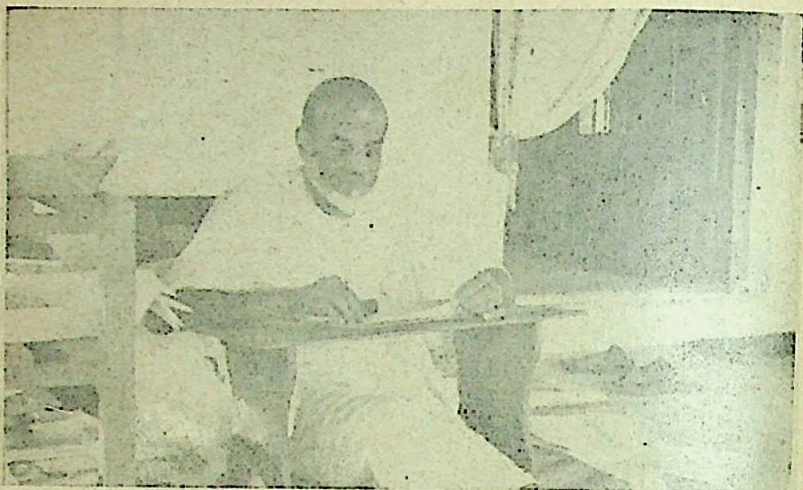
The Gandhian
Economist



Dhuru Mehta

AROUND 1956-57, when I was to complete my graduation in Commerce, my father wanted me to pursue my studies to become a Chartered Accountant. I was really not keen on becoming a Chartered Accountant. Instead, I wanted, in response to the call given by Jayaprakashji to the Youth, to devote at least one year to

Sarvodaya work. I further saw no usefulness in pursuing my studies for chartered accountancy if my aim was to serve some social cause. I, therefore, asked my father how a Chartered Accountant could be socially useful to the community. He told me that, whatever be the profession, if the approach was right, one would always be useful



to society, and he cited the example of Dr. J.C. Kumarappa, a chartered accountant who dedicated himself to Gandhiji's constructive programme. Prof. Kumarappa's name had by then become a byword for financial discipline, probity and integrity for the way he managed the financial accounting of voluntary organisations.

Again, when I completed my Chartered Accountancy course, Shri Vaikunthbhai Mehta, the then Chairman of Khadi and Village Industries Commission, suggested that I could join the Commission and organise its accounting and financial management along with that of its aided institutions, using my professional skill and know-

ledge for the same, citing the example of Dr. J.C. Kumarappa. I accepted the offer but the bureaucrats in the Commission would have no 'outsider' like me. I could not, therefore, join the Commission.

Gandhiji collected a number of people around him each of whom was a giant in his own way. They came from different backgrounds, with different interests, and ideas about the development of the country. One such person was Prof. J.C. Kumarappa.

Dr. Kumarappa came of an orthodox Christian family of Madurai in Tamilnadu. He was born on January 4, 1892 at Tanjavur. He was the ninth of twelve children of his parents, Mr.

and Mrs. S.D. Cornelius. His father was a government servant and mother, a devout Christian housewife. They believed in giving the best education to their children most of whom, even in those days, were educated abroad.

After his matriculation he joined the Wesleyan Mission College where he was advised by his master, Howard Oakely, to study accountancy and arranged for him articleship with a well-known firm of incorporated accountants in

England in 1920. After his return to India he joined an English firm of practising accountants and later on he joined Mr. Davar, as a partner in Davars and Cornelius. During 1924-27 he concentrated on his practice in Bombay. In 1927, at the invitation of his brother who was then in the U.S.A., he went to U.S. and took his B.Sc. degree in Business Administration from the Syracuse University in 1928, and his M.A. from Columbia. At the suggestion of his Professor he

The Four Economies

When a mother nurses her baby or cooks food for her children the functions in the way intended by nature in the "Economy of Service". All the return she gets is the joy of seeing her children well-fed and happy-that is her "wage".

From this there is a fall to the "Economy of Enterprise" when a wet nurse feeds the baby or a hired cook prepares the meals. In either case the mother's work and function has been commercialised. The wet nurse and the cook derive their satisfaction from the amount of money, wages received, the good of the children takes a secondary place.

Then we descend further to the "Economy of Predation" when the natural mother's milk is sought to be substituted not out of mere necessity but to preserve the mother's "figure," and the poor baby is bottled on

synthetic milk. The manufacturer does not worry about the baby but is only concerned to push his goods in the market by all forms of claims for his product and concern for the mother's "figure."

When the extravagant claims of baby feeds do not bear any close relation to facts we go right down to the "Parasitic Economy" where the profit made is the over-ruling consideration irrespective of any harm that may befall the baby. Thus ultimately the natural function of the mother is sought to be performed by various agents for a money reward. Thus the dignity of work of the mother is lost along with the healthy constituents attached to it, all that is left being pure commerce which is bought and sold for money.

Dr. J.C. Kumarappa

CONTROL OF THE MIND

Mind is the subtlest and the most fleeting thing. Control of it is therefore the hardest. He who subdues the mind becomes divine.

Siva is symbolically put as the wielder of a deer which represents the mind. The one is as fickle as the other. A grip of either is imperative. As the deer under grip is made to gaze at the face of Siva the mind in reins ought to be engaged in hallowed thoughts. It is through tight occupation that mind can be broken in.

"The mind is no doubt restless and hard to control. But it can be controlled by practice and non-attachment."

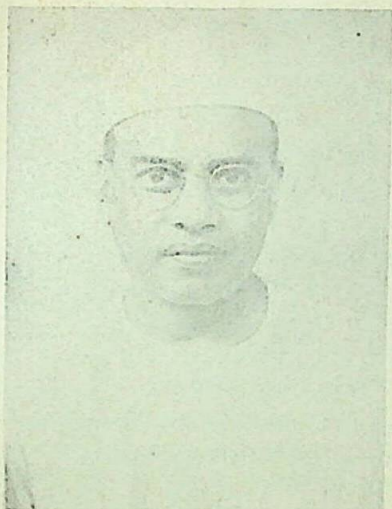
— Bhagavad Gita.

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wrote a thesis on 'Public Finance and our Poverty'. In his thesis he wrote about the exploitation of India by the British through their taxation and economic policies. His professor was angry with him. Nevertheless, he recognised the courage and the original thinking of Kumarappa and marked him as A-1 student at the end of the term.

When Kumarappa returned from England in 1929, he was completely an anglicized person in his dress, talk and manners. While he was negotiating with the publishers for the publication of his thesis, his friend, Mr. M.S. Supariwala, insisted that he should meet Gandhiji who might be interested in his thesis.

In April 1929, Gandhiji happened to be in Bombay and Kumarappa went to Mani Bhavan on Laburnum Road which was the Bombay residence of Gandhiji. He had not taken any prior appointment. When he went there, Gandhiji was busy attending a meeting of the Congress Working Committee. Someone, whom he took to be a servant, told Kumarappa it would not be possible to see Gandhiji. But as the man spoke in English, Kumarappa gave the manuscript of his thesis to him and requested to hand it over to Gandhiji. The person was none other than Gandhiji's secretary, Pyarelal.

The Old Man on the cowdung floor

In May, 1929, Kumarappa, by prior appointment, went to Sabarmati Ashram, Ahmedabad, to meet Gandhiji. He writes: "I saw an old man seated under a tree on a neatly cleaned cow-dung floor and spinning. Having never seen a spinning wheel, I leaned on my walking stick and standing akimbo, stood watching as there were still 10 minutes for the appointment. After about 5 minutes the old man looked at his watch and enquired if I was Kumarappa. It suddenly dawned on me, maybe the person was none other than Gandhi. So in my turn I asked if he was Gandhiji. When he nodded, I promptly sat down on the cow-

MAN'S ENEMIES

The external enemies are not so dangerous as the internal ones. The latter remain concealed and cause untold havoc.

Diseases of the body are no doubt enemies. They are bound to be detected sooner or later. But the diseases of the mind pose as friends and are therefore undetectable. Likes and dislikes seem part and parcel of the personality. But they are the perpetrators of all evils.

"Let not anyone come under the sway of the senses given to attachment and aversion. Attachment and aversion are verily man's enemies."

— Bhagavad Gita.

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dung floor regardless of my silk creaseless trousers. Seeing me sitting with outstretched legs more or less in a reclining position, someone from the house came hurriedly with a chair for me and Gandhiji asked me to get up and sit on the chair more comfortably. I said that since he was seated on the floor I did not propose to take the chair."

Gandhiji told him that he liked his thesis and his own approach to economics was the same as that of Kumarappa. He enquired of Kumarappa whether he could help him in the work of village reconstruction. He also told him that he was interested in publishing the thesis serially in his journal 'Young India'. Gandhiji also advised him to see Kaka Kalelkar, the then Vice Chancellor of Gujarat Vidyapith, to find out how best he could work in the Vidyapith.

When he went to see Kaka Kalelkar, he realised that this was the man who had rushed with a chair for him earlier that day!

Kakasaheb was not impressed with the dress and manners of Kumarappa who did not know either Gujarati or Hindi and as such thought that he would be of no use to him. However, Gandhiji's views were different. He thought there was a young man who must be grabbed. That is how Kumarappa landed himself in Gandhiji's laps.

Kakasaheb once remarked to Kumarappa that he would have been considered a saint if only he could shed his puckish humour and laughter. Kumarappa's characteristic retort was that, that was the only escape from sainthood. But Kakasaheb had always a complaint that Kumarappa did not learn Hindi and that if he had known Hindi he would have set fire to the country with his extremist's views on politics and economics. Kumarappa was a revolutionary though non-violent, thanks to Gandhiji.

During the Salt Satyagraha which followed immediately thereafter, his thesis 'Public Finance and our Poverty' was published as a serial in 'Young India'. It was subsequently published in the form of a book. While on his Dandi March, Gandhiji called for Kumarappa and told him to take up the editorship of 'Young India', in case Mahadev Desai was arrested by the British Government following his

own arrest. It so happened that Mahadev Desai was arrested even before Gandhiji was arrested and hence immediately on Gandhiji's arrest, Kumarappa took charge of 'Young India'.

Salt-Satyagraha created a new awakening which had no parallel in the history of the country or world. Men and women, young and old, resorted to non-violent satyagraha, breached the laws of the British Government, and with a smile, courted arrest; they just forgot the word 'fear'. Through his writings in 'Young India', Kumarappa took up the cause of defending the truth and exposing the evil of the repressive measures of the British Government. Young and outspoken as he was, there was little moderation in his language and someone complained to Gandhiji about it. Gandhiji laughed and said: "Kumarappa comes from Madras and Madras is famous for its chillies and it is not possible to take the heat out of chillies." Obviously, the British Government could take no more and Kumarappa was detained and sentenced to two years' imprisonment. The trial and sentence in jail brought him nearer to Gandhiji. In the course of the proceedings before the court he made a remarkable statement castigating the British Government for its repressive measures in 1931.



Accurate Knowledge

At the Karachi session of the Congress a committee was appointed with Kumarappa as its convener to go into the details of transactions and exploitation of the British Government, since the days of East India Company. He was chosen as the convener for his accurate knowledge of economics and aptitude for research work. His study on the subject offered the basis of Gandhiji's approach to economic problems at the Second Round Table Conference in 1931-32. In 1932 he had his second term of imprisonment after Gandhiji returned from the Round Table Conference.

Kumarappa was released from the jail in 1934 and it was the time when Bihar was hit by a disastrous earthquake. Gandhiji deputed him to assist Dr. Rajendra Prasad in organising relief work in Bihar. Strict standards were laid down in the matter of financial regulations, propriety and accountability of public funds collected and utilised

for relief work and they stand out as an ideal that anyone in public life should follow in the matter of accountability of public funds. Kumarappa laid down the rules and regulations for the work involving 200 workers spread over 12 districts, with hardly anyone of them knowing how to keep accounts.

Kumarappa was very strict in money matters. One night, he himself counted the cash. There was some shortage as one trustee had drawn advances without signing any voucher. Kumarappa immediately approached Dr. Rajendra Prasad and requested that the trustee be asked to make good the deficit and that he be removed as a trustee. Dr. Rajendra Prasad thought it would be too severe a punishment and hence asked for instructions from Gandhiji. Gandhiji sent a telegram: "Do as recommended by Kumarappa."

When the question of utilisation of funds collected for earthquake relief work in Bihar was raised in the then Central Assembly, Dr. Bhulabhai Desai, the then leader of the Congress party, placed on the table a set of bound audited statement of accounts of the relief committee. Dr. Rajendra Prasad was overwhelmed and remarked: "Kumarappa has saved the honour

of Bihar."

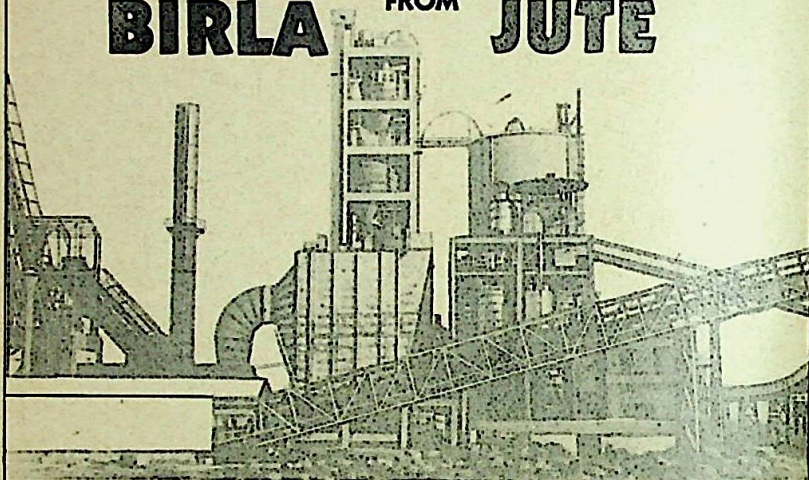
Village Industries

In 1934, at the Congress session in Bombay it was decided to organise village industries all over the country to provide employment to the rural folk to bring people nearer to Swaraj. Shri Krishnadas Jajoo was requested to take over the presidency of the All India Village Industries Association. Gandhiji was in search of someone who would take upon the work of Secretary to organise the movement all over the country and it was at the suggestion of Smt. Lilavati Munshi, Kumarappa was approached to take up the work of organising village industries under the auspices of the All India Village Industries Association as its Secretary. Kumarappa remained its Secretary for over 20 years and later on became the president of the Association. He provided the economic rationale to Gandhiji's village industries programme, carried out experiments and research and proved that village industries were economically viable and that there was no alternative to the nation taking up development of village industries. He remained totally committed to the concept of developing village industries and to him his economics was a way of life.

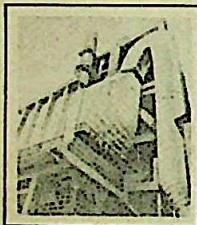
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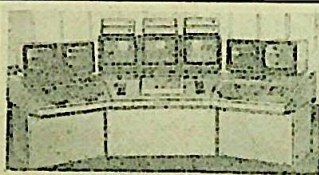
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In 1937, the Congress came to power in several States in the country and Sardar Patel requested Kumarappa to take up a ministership, but Kumarappa preferred to organise and promote village industries with Maganwadi, Wardha, as his headquarters rather than take up ministership in any province. The matter was referred to Gandhiji who upheld the views of Kumarappa and stated that Kumarappa was made for bigger things and that his work should not be limited to any one portfolio or any particular province.

When Acharya Kripalani became the President of the Congress he invited Kumarappa to be a member of the Congress working committee. Kumarappa as a member of the All India Village Industries Association was not expected to take part in politics and hence wrote to Gandhiji that he be saved from taking up the membership of the Congress Working Committee which was a coveted post in those days. Kumarappa was permitted by Gandhiji to decline the offer. While declining the offer he wrote to Acharya Kripalani that he could resign the presidentship of the Congress and join the All India Village Industries Association if he wished to serve the masses! Such was his commitment to work

connected with village industries.

'Doctor of Village Industries'

Kumarappa had a sharp intellect and with training in Accountancy, he developed a passion for precision and brevity. He wrote a number of books on India's economy and the most remarkable is "Economy of Permanence" for which Gandhiji gave him the title of 'Doctor of Village Industries'. For his work "Practice and Percepts of Jesus," Gandhiji had given him the title of Doctor Kumarappa DD. Hence he became Dr. J.C. Kumarappa DD.DVI. When he met Gandhiji, he objected to Gandhiji handing out degrees without any authority.

Gandhiji good humouredly said:
"Why should you question my conferring a doctorate or degree? Am I not the Chancellor of the Gujarat Vidyapith! In any case you have proved yourself more than those who have been conferred university degrees. Why should they have the monopoly!"

About the charge against him that he spread disaffection and contempt against the British Government, Kumarappa had this to say: "The people of India owe no more allegiance to this Government than does the man in the moon. Where there is no ground for a bond of affection, it follows

that I cannot be guilty of spreading disaffection..... Can the chivalrous acts of the high placed officials, themselves products of the British Universities, who encamp near Borsad to organise onslaught on elderly women like Ganga Behn and tender girls like Leelavati and their laboured attempt to justify such action by lies, elicit any feelings other than contempt for the Government they represent ?"

Gandhi Smarak Nidhi

After the attainment of freedom and also after Gandhiji's death, Kumarappa continued to follow the ideals of his master with zeal and devotion. It was after Gandhiji's death that Kumarappa was invited by Dr. Rajendra Prasad to come to Delhi to discuss the plan for setting up Gandhiji's memorial fund and was requested to take charge of the work. At a meeting which was then attended by about a dozen leaders of the Congress and the Government, Kumarappa suggested that raising a fund would not be a befitting memorial. The real memorial to Gandhiji would be expounding his ideals and practising them in day-to-day life and for that an army of one lakh persons could be raised as volunteers who would offer themselves as a constituent part of that fund. When someone asked him how he



would administer such a fund consisting one hundred thousand people, he replied: "First I want three donors and the three donors should be Jawaharlal Nehru, Prime Minister, Sardar Vallabhbhai Patel, Dy. Prime Minister, and Smt. Rajkumari Amrit Kaur, then the only Woman Minister in Pandit Nehru's cabinet." He called on them to resign their offices and to join hands with him as a first donation. The idea for obvious reasons was not accepted by the Congress and then came into existence Gandhi Smarak Nidhi.

Kumarappa remained a true Brahmachari. Probably he never thought of marriage, as he wrote later: "Before I could get married in the usual manner, I got married to village industries and Gandhiji's Maganwadi." To him Brahmacharya was spontaneous and he did not shun the company of women friends. In fact, he could carry on an intelligent conversation with them.

Kumarappa was all his life fighting with the British Government under his Guru, Gandhiji. However, even after the attainment of independence he was not satisfied with the way the economic planning of India was being done and continued to remain a rebel. In fact, he had foreseen as early as the late 30's that India would not be planning for the ideals true to Gandhiji to meet the needs of rural India. He was most reluctant to join as a member of the National Planning Committee appointed under the chairmanship of Pandit Jawaharlal Nehru to work out plans for the economic development of India. However, he joined the Planning Committee at the instance of Gandhiji. Fed up with the endless discussions with no vision of a practical solution to the needs of rural India, he sought Gandhiji's approval to resign and return. Finally, he resigned as the member of the Planning Committee. Gandhiji wrote: "If you can slip away gently after conferring with J.N. (Jawaharlal Nehru) certainly come away and do some work, instead of listening to grand discourses. You have done your duty."

After taking stock of the achievements of Independent India he was getting convinced that the Con-



gress Government was moving away from the ideals of Gandhiji. He strongly came out against the pomp and splendour of the Government under Pandit Nehru. Winding up his argument he wrote: "Gandhiji is being hailed as the Father of the Nation. No Government in our country has accepted Gandhiji's ideals for the country. Indeed, Gandhiji is either the father of a monster or a father without a child. There will be time enough to confer fatherhood on him when the country wholeheartedly adopts his programme based on the welfare of the masses."

I for one wonder what Kumarappa will say if he were alive today.



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River Sarasvati: Myth or Reality—III

Prof. R.C. Paul

THE area between river Beas in Panjab and river Ganga in Uttar Pradesh has been the cradle of Indian civilisation. Hundreds of Pre-Harappan and Harappan sites have been discovered by archaeologists in this area. Availability of water has always been the most important factor in the growth of towns and cities. They grew on the banks or near the rivers and streams which, apart from providing water for drinking etc., provided easy means of transport by boats and easy availability of wood which was floated down the rivers from the hills. Wood was a very essential component for the growth of towns as it was needed for cooking, used for building

houses and for making burnt bricks.

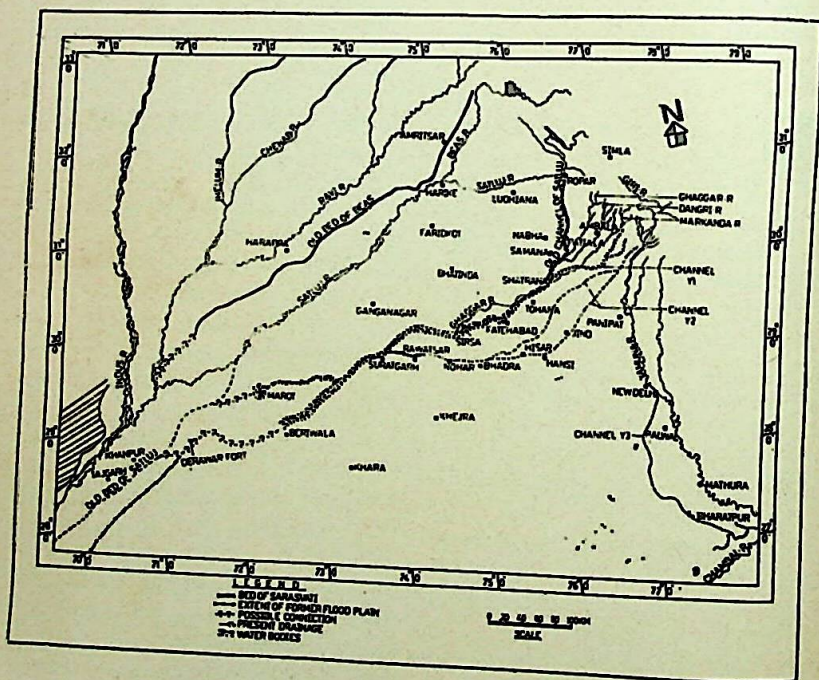
There are a lot of pre-Harappan sites in the Ganga-Jamuna doab on the banks of Hindon, Kali Nadi, Kalindi and their tributaries. There are over 200 such sites in the present Saharanpur-Shamli area. There are many sites in the Baghpat and Meerut area also and Alamgirpur, 45 Km from Delhi, near the present river Hindon, is the southern and the eastern limit of these sites. But there are no such sites on the banks of the present river Jamuna, making it clear that during pre-Harappan and Harappan period there was no river flowing in the present bed of

river Jamuna or the water now flowing through it was flowing somewhere else.

It is well known that when Emperor Shahjehan got the Red Fort and the present city of Old Delhi built, Nehar-e-Bahisht (canal of Paradise) was dug to supply fresh, clean water to the fort and the city for drinking and irrigation. Earlier of course, the present river Jamuna water was available to Delhi but could not be used for irrigation as it flowed at a lower level

than the city. Rain water was always stored in big tanks built by different kings to be used at the time of emergency. 'Nehar-e-Bahist' was built in the old bed of river Jamuna. The present western Jamuna canal is flowing through the same old river Jamuna bed for a long distance.

Landsat imagery or aerial photography of the area between the present rivers Sarasvati/Ghaggar and Ganga makes a few points very clear (Fig. 3).



The Landsat imagery of this area indicates that the old river Sarasvati/Ghaggar bed (y_1) has a width of 6 to 8 Km from Shatrana in Panjab (India) to Marot in Pakistan. At Shatrana, river Ghaggar joins the paleo-channel coming from the east. The present river Sarasvati flows through this channel for some distance. Channels Y_2 correspond to river Chautang which joins river Sarasvati/Ghaggar bed (y_1) near Suratgarh. Near Anupgarh, the river Sarasvati/Ghaggar bed bifurcates and both the paleo-channels so formed come to an abrupt end at Marot and Beriwalla respectively.

The area where these channels end is low-lying and has a salt crust, indicating that at one time there was a big lake in the area in which the two streams ended. This was perhaps the position when the quantity of water flowing through the river had decreased considerably. The name of a large number of villages with Toba as suffix such as Kumar Ka Toba, Majnu Toba and Banahwala Toba indicate that the places are at a low level.

In the district of Bahawalpur (Pakistan) there is a large area which has an elevation of about 360/370 feet above sea level which became a lake with waters of river Sarasvati system. A large number of villages at an altitude of about

370 feet such as, Nawa, Kot, Kangroha, Derawar Fort, Toba, Sirdarwal etc. also indicate this fact. Earlier, of course, as is clear from Landsat imagery, the river flowed into the Rann of Katch, quite independent of the river Sindh.

While river Sarasvati was changing its course, by about 2000 or 1500 BC, perhaps it flowed near the present town of Bhivani also where an old site Mitathal has been discovered and excavated. Later river Sarasvati shifted further to the east as is indicated by Channel Y_3 South of Delhi.

The Third Channel (Y_3) indicates a river flowing from Delhi area southwards. It connected a few small lakes in Bharatpur area and then joined river Chambal. Archaeologists believe that channel Y_3 had water flowing through it during 800 to 400 BC period. This channel also indicates that the present waters of river Jamuna (paleo-Jamuna) did not flow through the present bed of river Jamuna in Mathura-Agra area during old days. Perhaps the two channels met each other and river Ganga at Prayag, to create Triveni Sangam and that was the reason for the name given to this confluence. This name still persists indicating that at one time rivers Ganga, Kalindi and Sarasvati



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joined at Prayag.

Geographic and sedimentological evidences are also now available to make it clear that the old river Sarasvati is at present flowing as river Jamuna after changing its course. The sedimentological evidence consists of the discovery of coarse greyish sand very similar in mineral content to that found in the bed of the present river Jamuna. In bore holes in the old river Sarasvati bed at Kalibangan, situated near the present town of Hanumangarh in Ganganagar district of Rajasthan, eleven (11) meters below the present flood plain level. Eleven meters of clay and silt deposits are the result of the deposit of sand and silt brought down by the flood waters of river Sarasvati and its tributaries during the past thousands of years.

Changes in the course of river Sarasvati have been very gradual but there are some indications which give an idea of the period when this happened. At the time of Mahabharata, river Sarasvati had already started drying up at Kurukshetra, but at Prithudka (present Pehova) it had ample water as King Yudhishtira performed the last rites of his relatives who had died in Mahabharata at Prithudka.

Recent work of archaeologists in this area has made it clear that there are a number of cities which

were neither destroyed by floods nor by human attacks. Kalibangan is one such place. Most probably, these cities were abandoned because of the drying up of the river on the banks of which they had grown due to a change in the course of the river. Their population shifted to the northern and eastern parts of the country which had ample rains and the streams had ample water.

Radiocarbon dating of the material recovered from Kalibangan recently has made it clear that the city was abandoned during 1800-1700 BC. Below the Harappan citadel of Kalibangan are the remains of a pre-Harappan township which was destroyed by an earthquake. Radiocarbon dating shows that the destruction of the town had taken place between 2450 and 2300 B.C.

This indicates that the city and the fortress of Kalibangan were abandoned after they had been in existence for about 600 years. Thus, most probably, the drying up of the old river Sarasvati bed or a change in its course had started round about this period i.e. it started most probably during Ramayana period and it had almost dried up during Mahabharata period, as has already been indicated.

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River Satluj

River Satluj is the only river which could have given its waters to river Sarasvati from the west. River Satluj arises from the Himalayas near lake Mansarover in Tibet, the area from where rivers Sindh (Indus) and Brahmaputra (Tsangpo) also originate. Therefore, river Satluj has a fairly large catchment area, and has a large quantity of fast flowing water as it emerges from the hills near Ropar flowing in southwardly direction. But near Ropar, there is a sharp right angle bend in its course and it begins to flow in westerly direction. After flowing for about 100 miles, it joins river Beas at Hari-Kerpattan. The two combined rivers, Satluj and Beas, begin to flow in a southwesterly direction to join the other three rivers of Panjab to form a stream now called Panchanad before joining river Sindh (Indus).

The pre-partition Panjab was called Panjab because of the five rivers—Jehlum, Chenab, Ravi, Beas and Satluj—which flowed through the area (Panj-five; Ab-water). However, the position was entirely different in Vedic or Ramayana period. It has already been mentioned that the combined pre-partition Panjab and Northwest Frontier Province were called Sapta Sindhuva, land of seven rivers.

But till the beginning of the Christian era, river Sindh as it flowed into the present province of Sindh of Pakistan was called Panchnad indicating that its channel carried waters of five rivers only and the northern Sindh area was also called Panchanada. This clearly indicates that at that time rivers Satluj and Sarasvati did not join river Sindh (Indus).

Some people in the recent past have started using the term Panchnada for the combined waters of the present five Panjab rivers (Jehlum, Chenab, Ravi, Beas and Satluj) and this has created some confusion.

Although we have no regular geographical and historical records of early days, the two epics Ramayana and Mahabharata do indicate indirectly the geography at that period. It is mentioned in Valmiki Ramayana that when King Dashratha died, Sri Rama and Lakshmana had already left Ayodhya and Bharata and Shatrugana were with their maternal grandparents in Kekaya, the area between the two rivers Sindh and Jehlum. The couriers from Ayodhya, riding on swift horses, crossed river Ganga and its tributaries and passed through Kurujangala, an area having a large number of lotus pools and streams, and reached river

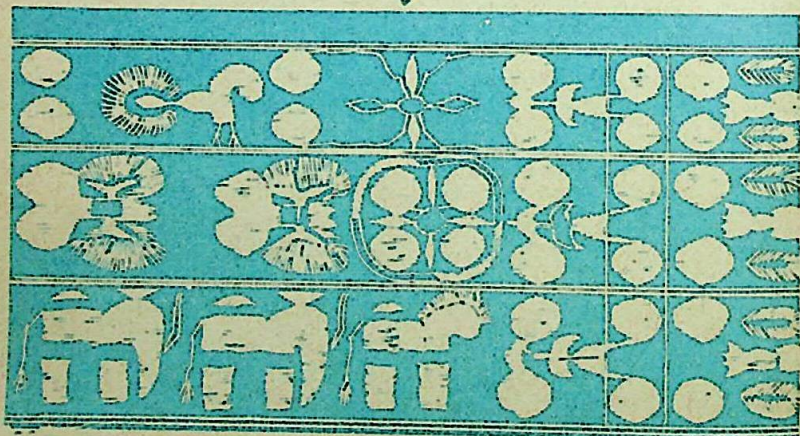
Drashadvati (river Chautang). They crossed river Ikshumati, which also flowed near Kurukshetra and therefore may be river Sarasvati, near Sarisaka (present Sirsa). They moved westward and crossed river Vipasa (Beas) near the holy place Vishnupada. After crossing a number of other streams and passing through forests they reached the city of Girivraja the capital of Kekayas. Thus, there is no indication of their crossing river Stadru (Satluj) on their onward journey.

On the return journey, Bharata and his escorts took a much northerly course near the foothills and it is mentioned that they crossed all the rivers including Stadru (Satluj). It is felt by some people that the couriers may have

crossed the combined rivers Stadru and Vipasa (Satluj and Beas) which in those days may have been known as Vipasa.

That the couriers crossed river Beas and not the two combined rivers becomes clear from the fact that they travelled along the present towns of Panipat, Jind and Sirsa and from there they moved in northwesterly direction to Kekaya. River Satluj joined river Sarasvati much earlier than it reached the present area of Sirsa and therefore they crossed the combined rivers Sarasvati and Stadru near Sirsa. Hence there is mention of the crossing of Vipasa only after the couriers crossed river Sarasvati near Sirsa.

(To be contd)



Indian Ancestors of Vedic Aryans —3

L. N. Renu

Arsheya Grammar, Ancient Chhandas

Sanskrit grammarians recognise that Vedic Sanskrit is full of Arsheya grammatical usages. The famous Paniniya grammar contains a long list of Arsheya usages. The word 'Arsheya' covers the grammar of the Purva Rishis of the totemic age also. The Vedic grammar had the grammar of the local dialects for its base. For example, following the local practice the 'devata' was freely used in the Vedas for male Devatas like Indra, Agni, etc. as well female Devatas like Aditi, Saraswati etc. Its gender got restricted to the feminine gender on Sanskritisation. (It now is a word of the feminine gender in some dialects like the Marathi and of the masculine gender in dialects like Hindi, Assamiya etc. It is the practice in

the Indian dialects to often use the same word in both the genders.)

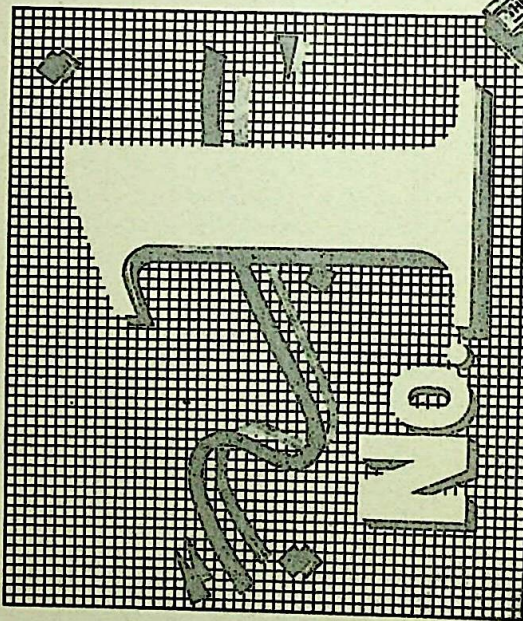
The Vedic chhandas also had the folk chhandas for their base. It is stated in Shatapatha that the four-syllable chhandas were prevalent earlier¹⁰, and they were the base for the eight-syllable Gayatri chhanda¹¹. This four-syllable chhanda belongs to the pre-Samhita days. (It is still popular amongst the tribal folk in India). Other Vedic chhandas had Gayatri for their base.

The simultaneous culturing of Sanskrit and local dialects as well as a regular flow of words from one to the other continued at varying speeds, century after century, during the post-Samhita era. In case of local dialects it continues

¹⁰ चतुरक्षराणि ह वाग्ने छन्दस्यासुः

¹¹ ततोऽष्टाक्षरा गायत्र्यभवत्

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even today. The Vedic varnamala continues to be taught to primary class students of the regional languages in India. Even vowels 'rr' 'रृ' 'Ir' 'रि' 'Irr' 'रि' are taught though they are no more in use. They were in use in ancient dialects. Udatta, Anudatta and Svarita used to play a vital role in ancient dialects in determining the different meanings of words consisting of the same letters. They do so in the Vedas, but their use was given up in later Sanskrit. The short, long and the elongated vowels¹² also played a similar role in those ancient days. Of these, the short and long are still similarly used even now e.g. the use of the short and long in different positions lends to each of the words 'kala' 'kalaa' 'kaala' 'kaalaa'¹³ an entirely different meaning. The use of the elongated (pluta) has, however, now got restricted to a vocative use or as in Konkani for placing extra emphasis on the expression. This varnamala belongs to India and establishes a direct link between us, our Vedic forefathers and our Indian ancestors of yore. It does not have any root in Central Asia.

Cousins Clash

The clashes, quarrels, disputes, conflicts and fights recorded in

Vedic literature are quoted as testimonials of Aryan invasions. But they are not. The word used in the Vedic literature for the clashing sections is 'bhratrivyā'¹⁴ which literally means nephews. It does not mean invaders. *There is no indication at all in the Vedas or the later Vedic literature of any invaders.* According to Shatapatha quarrels used to take place between elder brothers and younger brothers¹⁴, elder cousins and younger cousins. They were very much like the quarrels that later took place between Kauravas and Pandavas, like between Jesus and his kinsmen or between Mohammad and his kinsfolk. Sometimes those who had accepted the Aryan way of life clashed with those who had not; sometimes the supporters of some reformed rites or rituals quarrelled with the dissenters (very much like the Protestants and the Catholics, or like the Shias and Sunnis). Rigveda records quarrels over children, cattle, water and fertile land.¹⁵ Shatapatha and other Brahmanas record disputes over innovations in rites and rituals in Yajna ceremonies and the disposal of dead bodies. *But everywhere it is two sections of the same people quarrelling. There is just no mention of any outsider.* Some quarrels

¹² 'ह्रस्वदीर्घप्लुत'

¹³ 'कल' 'कला' 'काल' 'काला'

¹⁴ 'भ्रातृव्यः', 'ज्यायसाः', 'कानाथसाः'

¹⁵ 'तौके व गोपु तनये यदप्सु वि क्रन्दसी उर्वरसु ब्रवैते'



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ended in a compromise like that between Indra and Usha. Sometimes they ended in the defeated group leaving the country. But only small groups preferred to leave and they became the catalyst to the aryanisation of their adopted lands.

A more menacing phenomenon, however, emerged, that of calling names. Particular words got affixed to assenting and dissenting groups and, forgetting the kinship, became targets of the utmost hatred, (like Jew to Christians or Kafir to Muslims). The prefix 'su' was dropped from Sudanavas making them hated Danavas as far as the Devas were concerned, but Deva became a dishonourable word in Avesta and Danava an honourable word. The prefix 'su' was also dropped from Sudasas to similarly discredit the defeated dasas. The prefix 'A' of Asuras was dropped to distinguish the winning Surās from the defeated Asuras. Asura (Ahura) continued to be adorable to the Sudanus group. The word Pani used for the defeated traders was replaced by 'vanik' for the traders of the winning sect. The dissenting groups continued to call themselves Aryans and to follow those rites and rituals that they were doing before dissent. They also continued to speak the dialects of

their forefathers. A living example are the gypsies. These were the dialects that later got mixed with local dialects and have left their stamp on languages in other lands.

Vishvamitra's Sons Migrated to Central Asia

It is recorded in Aitareya Brahmana that the elder sons of Rishi Vishvamitra dissented from their father and younger brothers during a Yajna ceremony over the question of adoption and left to reside in the southern part of Central Asia. They are called 'Udantyah'¹⁶, residents of north of the northern border that is the southern tip of Central Asia. They were a batch of fifty only. They were Aryans but the reformers started calling them the despised Dasyūṣ. It is however an honorable word in Avesta.

Migration of Panis

Panis are a group whose migration is described in Rigveda. They were traders. Their frugal habits and hoarding and trading activities were not liked by other groups. Fights took place between them and Indra, Agni, Pusha, Usha, Ashvinau, Angirasas etc. over cattle. They did not accept Yajna

¹⁶ 'उदन्त्या बहवः'

ceremonies.¹⁷ But they were learned enough to be the Rishis of some Rigvedic mantras and adorable enough to be the Devata of some other mantras, which is a noteworthy fact. No non-aryan could have become a Rishi of a Vedic mantra nor a Devata of one. No disreputable person could have become a Rishi or a Devata either. They were Aryans. After a defeat, having been pushed to the border¹⁸ Sarama, a common friend of Indra and the Panis, traced them in their hiding places and advised them to run far away to the north¹⁸ because Indra and Angiras were chasing them. Indian traders are reputed for establishing temporary or permanent settlements in distant lands. The Panis went and settled in Central Asia and other lands. They were a batch of a few hundred.¹⁹

Emigrant Sudanavas

We learn of the migration of Sudanavas from a record in the Avesta supplemented by material from the Vedas. Avestan Gathas hail the wisdom of Hudanush (Sudanuh in Sanskrit). Zarathushtra was a scion of the Hudanush clan. There are 73 mantras in Rigveda in which Indra, Agni, Maruts, Ashvins, Mitra, Varuna,

Vasus, Adityas, Vishvedevas and other Devatas are hailed as Sudanus. Charitable Ayrans are also called Sudanu (and Parsis are famous for their charities).

Amongst the clans mentioned in the Avesta, the memory of the Mashakas (a totemic name which is pronounced as Mashakya in the Avestan Gathas) has been retained in a mantra in Yajurveda.²⁰ Magas, another prominent clan mentioned in the Avestan Gathas, was associated with the name of Magadha and this region is listed in an Atharvavedic mantra. The word Danava, used for wise men in Avesta, occurs in 12 Rigvedic mantras in which the fight over water is described between Devas and Danavas, particularly Vritra. (The word 'daanaa' (दाना) meaning a wiseman is derived from 'danava'). Zoroastrian rites, rituals and ceremonies reach the brink of the Yajna ceremonies and stop short there. This was one of those orthodox groups of Aryans that rejected the reforms leading to the Yajna ceremonies. They also rejected cremation and preferred exposure of the corpse at a height, because they felt it repulsive to allow a corpse to contaminate fire by its touch. Fire was held so

¹⁷ 'यक्रतून् ग्रथिनो मध्रवाचः पणोरश्रद्धां अवृध्वा अयज्ञान्'

¹⁸ 'परि दिवो अन्तान्', 'दूरमित पणयो वरीय उत्'

¹⁹ 'शरीरपद्मन् पणय इन्द्र'

²⁰ 'मशकान् केशीन्द्र स्वयसा वहन बृहस्पति शकुनिसादेन'

sacred by them and an object of such deep veneration. But they continued to call their corpse-tower 'dukhma', which means a place of burning, a reminder of a time when the same place was used for exposure as well as cremation, also a reminder of the Indian origin of the group since cremation is a typically Indian practice.

According to the Vendidad portion of the Avesta, the original home of this group was Airyana Vaejah (Aryan beeja in Sanskrit). Its correct location would be in North India since it is in Kashmir that there are places where winter lasts for ten months and summer only two months and where there is severe frost and thick snow 'Hapta Hindu' (Sapta Sindhu) and ancient names of Herat, Kabul and Kandhar are listed as places where the group resided before reaching Iran via Central Asia in search of pasture land.

(To be contd.)

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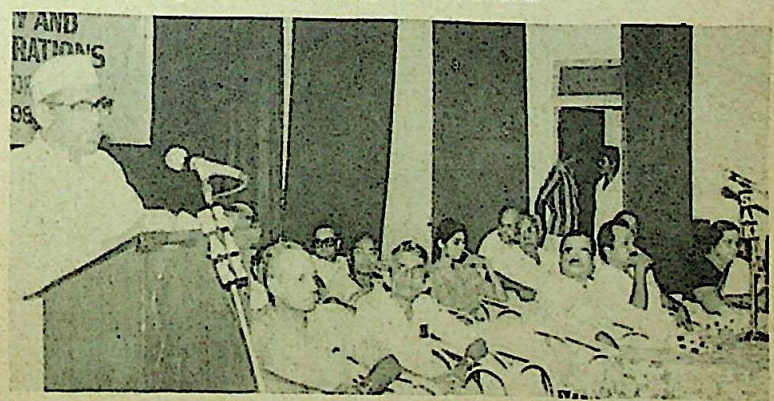


Bhavan's NEWS

**COCHIN KENDRA
NEHRU AND KELAPPAJI
CENTENARY CELEBRATIONS**

More than 100 freedom fighters,
defying their age and disabilities

assembled in a large gathering at
Bhavan's Cochin Kendra on September 2, in connection with the Pandit
Nehru and Kelappaji Centenary
Celebrations.



Bihaar Governor Shri Jagannath Pahadia inaugurating the Pandit Nehru and Kelappaji Centenary Celebrations: Also seen are Smt. Leela Damodara Menon, Prof. K.V.Thomas, M.P., Justice Shri P.C. Balakrishna Menon, Shri C.P. Sreedharan and Dr. P. Sreekumar.

BHAVAN'S NEWS

The function organised by the Bharatiya Vidya Bhavan in collaboration with the Freedom Fighter Association, was inaugurated by Shri Jagannath Pahadia, Governor of Bihar.

In an eloquent speech Shri Pahadia praised the activities of the Bhavan the world over and complimented the Cochin Kendra for honouring the freedom fighters.

He presented each freedom fighter with a *Ponnadai*.

Prof. K.V. Thomas, MP., Smt. Leela Damodara Menon, MLA and Shri G.S. Dhara Singh, Veteran Freedom Fighter, offered felicitations.

Justice Shri P.C. Balakrishna Menon presided. Dr. P. Sreekumar welcomed the gathering and Prof. Ramachandra Dev proposed a vote of thanks.

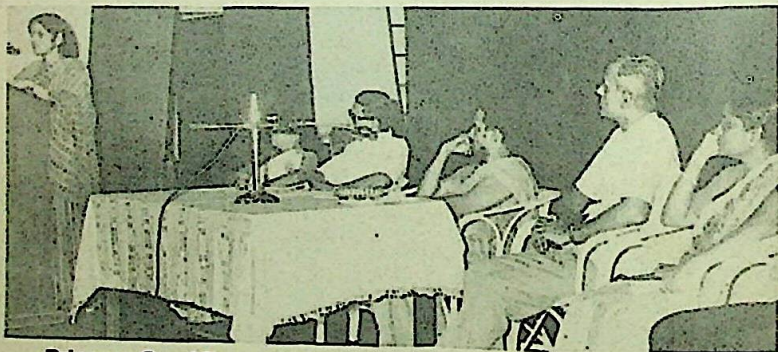
COCHIN KENDRA YOUTH WING

The Cochin Kendra has started a Bhavan's Youth Wing under its auspices.

Princess Gouri Parvathy Bai formally declared the Youth Wing inaugurated on September 6, by lighting the traditional lamp.

In her inaugural address, she nostalgically recalled the association the Travancore Royal family had with Kulapati Dr. K.M. Munshi.

She lauded the efforts of the Gochin Kendra and hoped that the Youth Wing would prove a boon to the Society. Justice Shri Bhaskaran Nambiar, Chairman of Cochin Kendra, presided over the function.



Princess Gouri Paravathi Bai inaugurating the Bhavan's Youth Wing. (L to R) Smt. N. Vijayalakshmi, Justice Shri Bhaskaran Nambiar, H.H. Sugunendra Teertha Swami, Dr. P. Sreekumar and Kum. T.D. Rajalakshmi.

BHAVAN'S NEWS

Dr. P.Sreekumar, Hon. Secretary, in his welcome address outlined the proposed activities of the Youth Wing. He said that it would conduct career guidance courses, organise lectures by eminent personalities, seminars on relevant topics, expeditions like trekking, and cultural programmes.

"The Youth Wing is aimed at giving opportunity for the members to develop their latent talent as well as inculcate in them ethical and moral values".

He said he hoped that "the youth drifting aimlessly at present shall find in the Youth Wing a suitable forum to equip themselves for the future." Already 150 youngmen have joined the

Youth Wing.

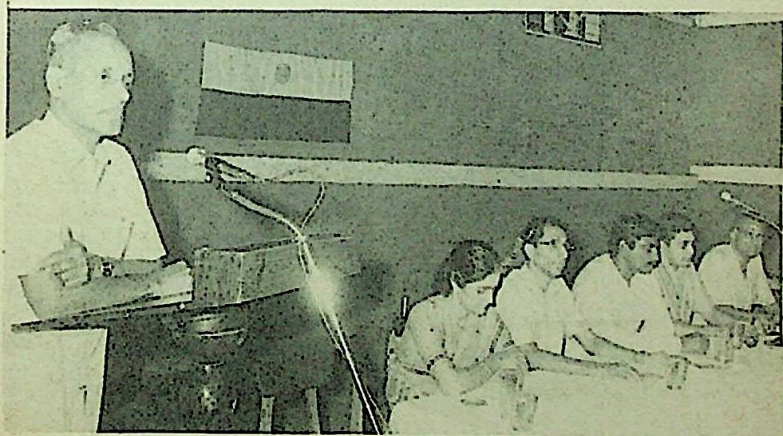
Kum. T.D. Rajalakshmi, Principal, Bhavan's Vidya Mandir, Girinagar offered felicitations. Master Ramanath proposed a vote of thanks.

COCHIN KENDRA

Bharatiya Vidya Bhavan's Cochin Kendra in association with the Rotary Club of Cochin has started a Play School at Panampilly Nagar—a new township of Ernakulam.

Appropriately named 'Bhavana', this will cater to children in the age group of 2 to 3½ years, pre-kindergarten age.

The play school was inaugurated on August 17, by Shri S. Krishnaswami,



Dr. P. Sreekumar speaking at the inauguration of 'Bhavana'. Also seen in the picture are: Rotary Governor Shri Krishnaswami, Rotary President Shri M.K. Parameswaran, Secretary Sherry Lukose, Director Shri Joseph Kurien and Smt. Latha Parameswaran.

BHAVAN'S NEWS

District Governor, Rotary District 320.

Dr. P. Sreekumar Hon. Secretary, described this joint venture as a unique one.

Rotary President Shri M.K. Parameswaran presided over the meeting. The President of the Inner Wheel, Smt. Sheela Kurien proposed a vote of thanks.

BHARATIYA VIDYA BHAVAN ESSAY COMPETITION

The Bharatiya Vidya Bhavan, Bombay, announces the Poojya Shri Narahari Shastri Akolkar Essay Competition (1989) on the subject: "The Concept of Brahman according to the Shuddhadvaita Philosophy."

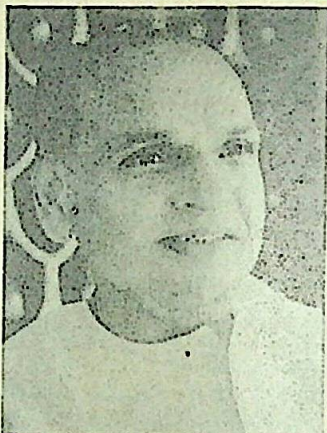
The essay should be written either in Sanskrit, English, Gujarati or Hindi and should be submitted before 30th December, 1989. The best essay will be awarded a prize of Rs. 200/—

For further details write to:

Prof. Suresh Upadhyaya,
Joint Director (Academic)
Bharatiya Vidya Bhavan
Kulapati K.M. Munshi Marg
BOMBAY-400 007.

"RAJARSHI" TITLE FOR SHRI PARMANAND PATEL

H.H. Jagadguru Shankaracharya of Dwarka and Jyotishpeeth, Shri Swarupanandji Sraswati Maharaj, conferred upon Shri Parmanand Patel the title of "Rajarshi", along with a citation, at a



public function held in Jabalpur on July 13, 1989.

The Citation makes special mention of all the books of Shri Parmanand Patel, published by the Bharatiya Vidya Bhavan, *Beyond the Mind*, *Brahma Jnana* and the *Bhagawad Gita*, *Ajnat Ki Aur* (Hindi) and *Sanket* (Hindi).

The Chief Minister of Madhya Pradesh was represented at the function by two Cabinet Ministers, Shri Vithalbhai Patel, Minister for Industries, and Chitrakant Jaiswal, Minister for Education.

JAIPUR KENDRA Mountaineers honoured

The Mountaineering Association of Rajasthan and the Bharatiya Vidya Bhavan's Vidyashram, Jaipur, jointly honoured on July 29, two groups of mountaineers who had undertaken an

BHAVAN'S NEWS

expedition to Himalayan Sikkim and Kumaon Hills during May and June.

Each member of the team was presented with a memento at the function by the chief guest Prof. K.M. Lodha. The expedition was organised by the Mountaineering and Adventure Institute of Rajasthan.

MADRAS KENDRA

A function was arranged at Bhavan's Madras Kendra on February 25 in connection with an endowment made by Smt. Govindarajan for a lecture to be organised every year in memory of her late husband Sri S.A. Govindarajan, who was the first Principal of the

Bhavan's Rajaji College of Communication & Management.

Dr. A.S. Raman, former editor of "The Illustrated Weekly of India," delivered this year's lecture on the subject "The Press in India: Then and Now."

In the course of his address Dr. Raman said that journalism in the pre-Independence era was not as competitive and sophisticated as modern journalism was, adding that journalists in the earlier era were more committed to ethics and less involved in investigative reporting.

He pointed out that the fourth estate now had to brave a number of pres-



Shri P.B. Sreenivasan unveiling the portrait of the late Shri V.P.V. Rajan. Others in the picture are: Shri C. Srinivasan, Hon. Director of BRCCM, and T.K. Parameswaran, Registrar of Madras Kendra.

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asures from the Government and the industries.

On this occasion, a portrait of another former Hon. Principal of the Bhavan's Rajaji College, late Sri V.P.V. Rajan, was unveiled by Sri P.B. Sreenivasan, Chairman of the College Advisory Council.

HINDI TRANSLATION OF TIRUKKURAL COPIES DISTRIBUTED IN DELHI

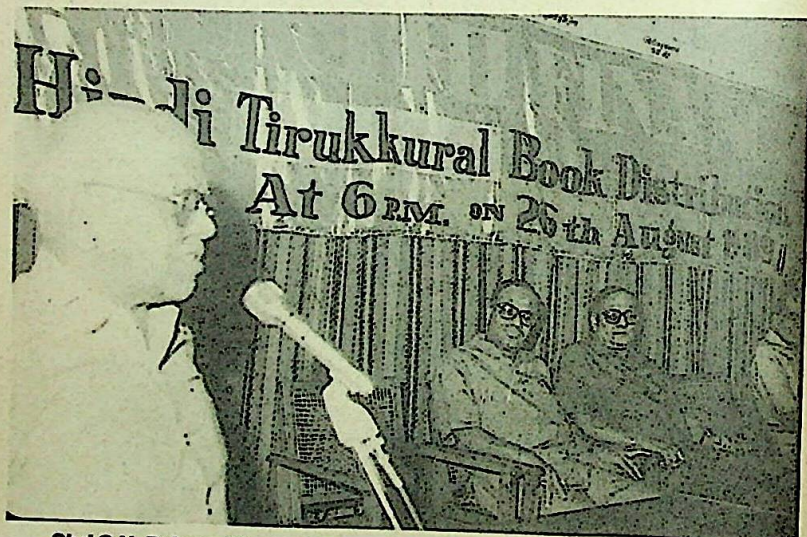
Copies of the Hindi translation of Tamil Saint-Poet Tiruvalluvar's "Tirukkural," were distributed among a distinguished and representative audience, at a specially got up function

at the Bharatiya Vidya Bhavan, Delhi, on August 26, 1989, Saturday.

The function was organised by Shakti Finance Ltd., who have undertaken the mission of publishing the book and distributing it all over the country free of cost.

The function was attended by writers, thinkers, professors, teachers and other literary figures.

The book was released by the Vice-President Dr. Shankar Dayal Sharma at the Upa-Rashtrapati's residence on June 5, 1989. Dr. Sharma hailed the venture as a positive step towards national integration.



Shri S.N. Pai speaking at the function. Seated (L to R) are Dr. R. K. Seth, and Shri Rajendra Awasthy

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Shri S.N. pai, Managing Director of Shakti Finance Ltd., said the Shakti Group, headed by Shri N. Mahalingam, had almost multiplied its turnover three times (Rs. 700 crores) in recent years. The institution was helping many a good cause in the field of health, education and social service. He said similar functions would be held at several places in North India to spread the saint's message.

Dr. Rajendra Awasthy, Secretary General of the Authors' Guild of India, and Dr. P.K. Seth, Convenor of the Guild, said the "Tirukkural" had an abiding value to people of all walks of life.

Shri N.K. Pai, Delhi representative of Shakti finance, proposed a vote of thanks.

RUSSIAN VICE-COUNSUL VISITS BHAVAN

Mr. Anatoli M. Arbinovitch, Vice-Consul, U.S.S.R. Consulate General in Bombay, visited the Bharatiya Vidya Bhavan, Bombay on Friday, August 25, 1989.

Principal S.M. Parekh, Shri Girish Munshi and Prof. S. A. Upadhyaya and Shri H.N. Dastur acquainted him with the activities of the Bhavan in India and abroad.

Mr. Arbinovitch appreciated the activities of the Bhavan, particularly in the field of culture and education. He also appreciated the rich collection of Indological books in the Bhavan's library, particularly the Manuscript Collection.



Shri Girish Munshi presenting a set of Bhavan's books to the distinguished visitor. Others in the picture are (L to R) Shri R.C. Bhate, Principal S.M. Parekh and Prof. S.A. Upadhyaya.



Shri P. Chidambaram inaugurating the Sakthi safe deposit vault.

SAKTHI SAFE FINANCE IN DELHI

The Minister of State for Home Affairs Shri P. Chidambaram, inaugurated the Safe Vault of Sakthi Finance Ltd. in Karolbagh, Delhi, on August 27, 1989.

Shri M. Arunachalam, Minister of State for Industries, was present on the occasion.

AHMEDABAD KENDRA Manubhai Trivedi Mourned

A meeting of the Kendra Committee of Bhavan's Ahmedabad Kendra was held on Monday, July 17, 1989 to mourn the sad death of one of its dedicated members, Shri Nanubhai Trivedi. Shri Rohit Mehta, Chairman of the Kendra, presided over the meeting.

Shri Rohitbhai recalled the association of Shri Nanubhai with the insti-

tution for more than a decade. He was a tower of strength to the institution and stood by it though thick and thin. A man of few words, his advice, based on wisdom and long experience, Shri Mehta said, had helped the Kendra in taking right decisions on many occasions. "We will very much miss him in the days to come," he added.

The Chairman then moved the following resolution which was passed by observing a two-minute silence by the members.

"The Chairman and members of the Kendra Committee of Bharatiya Vidya Bhavan, Ahmedabad Kendra, are deeply shocked and grieved at the sudden passing away of one of the members of the Kendra Committee, Shri Nanubhai Trivedi.

"His career as an outstanding advocate will be long remembered in the history of the Bar of Gujarat High Court.

"His long association with Bharatiya Vidya Bhavan as a member of the Kendra Committee was a source of strength to all of us. We have lost in him a member of serene temperament, calm nature and uncommon wisdom and humility. These qualities endeared him to all with whom he associated and worked.

"We pray to Almighty to give strength to the members of his family to bear the irreparable loss they have suffered on account of the death of Shri Nanubhai Trivedi. May his soul rest in eternal peace."

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शूरं कृतज्ञं दुष्टसौहृदं च लक्ष्मीः स्वयं मार्गति वासहेतोः ॥

A person who is persevering, prompt in action, knowing well the proper way of doing a thing, not addicted to vices, valorous, grateful, and steady in friendship, is sought after by the Goddess of Wealth herself for residence.

— Panchatantra

Sakthi is synonym
for Lakshmi



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